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S A C R A.

IN THREE VOLUMES.

VOL. I.



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S. A. C. R. A.

IN THE YEAR 1882

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MISCELLANEA SACRA:

CONTAINING
AN ABSTRACT OF THE SCRIPTURE-HISTORY
OF THE APOSTLES,
IN A NEW METHOD.

WITH FOUR CRITICAL ESSAYS:

- I. ON THE WITNESS OF THE HOLY SPIRIT.
- II. ON THE DISTINCTION BETWEEN APOSTLES, ELDERS, AND BRETHREN.
- III. ON THE TIME WHEN PAUL AND BARNABAS BECAME APOSTLES.
- IV. ON THE APOSTOLICAL DECREE.

TO WHICH IS ADDED,
AN ESSAY ON THE DISPENSATIONS OF GOD TO
MANKIND, AS REVEALED IN SCRIPTURE:
TOGETHER WITH A DISSERTATION ON HEBREWS
XII. 32—25. NOW FIRST PUBLISHED.

A NEW EDITION,
WITH LARGE ADDITIONS AND CORRECTIONS.

edited by his son Thos. now Lt. General
VOL. I. *(2nd ed. 1813)*

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SOLD BY B. WHITE, AT HORACE'S HEAD,
IN FLEET STREET.

MDCCLXX.

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MISCELLANEA SACRA

CONTAINING
AN ABSTRACT OF THE SCRIPTURE HISTORY
OF THE APOSTLES

IN A NEW METHOD

WITH THE HISTORY OF THE APOSTLES

- I. ON THE HISTORY OF THE APOSTLES
- II. ON THE DISTINCTION BETWEEN THE APOSTLES AND THE APOSTOLICAL CHURCH
- III. ON THE APOSTOLICAL CHURCH
- IV. ON THE APOSTOLICAL CHURCH



WITH EXPLANATIONS AND COMMENTS

LONDON

PRINTED BY W. BOWYER AND J. NICHOLS

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THE very high opinion entertained of the *Miscellanea Sacra* by the Learned of all denominations, and the scarcity of the first edition, would be sufficient reasons for a second; even if the work had not received such improvements from the Author, as add new force to his arguments, and elucidation to his criticisms. He employed the interval between its publication in 1725 and his death in 1734 in reviewing, correcting, and enlarging it. The additions, which bear no small proportion to the original work, are now faithfully given to the

VOL. I.

* a

world

ADVERTISEMENT.

world from an interleaved copy written in the Author's own hand.

The uncommon ingenuity and erudition with which Mr. Bryant has supported his hypothesis with regard to the island of Melite, has occasioned the tracing St. Paul's voyage in the new map, according to his opinion, as well as the commonly received one; that, upon a comparative view of both, the preference may be given to that which seems best intitled to it.

The alterations in the Essay on the Dispensations of God to Mankind were too trivial of themselves to have given rise to a third edition; had not the difficulty of procuring copies of either of the preceding ones rendered it necessary.

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BEING AN

INTRODUCTION to the following
Dissertation and Essays.

Nobody who has read history with any
attention, has not observed,
that there have been certain discon-
tinuities in the human mind, periods
of the world, when the human mind
has been in a state of darkness and
ignorance, when that darkness has been
deepened and prolonged by various
causes, and when it has been
restored to light, and at length
it has ceased to be in a state of
darkness.

Now if there are any men, who have not
yet examined our own minds in particular,
they will have taken notice, that every
man's mind has perished in them, since
they have not yet examined their own
minds.

P R E-

A D V E R T I S E M E N T

As to the Dissertation on Heb. xiii.
155. now first published, it is be-
lieved that there will be discovered in
it the same critical ingenuity and the
same accurate knowledge of language
which so peculiarly characterize the
other writings of this author.

It is now published by
Messrs. G. and J. B. R. in
London, and is to be had of
all the Booksellers in the Kingdom.

P. R. R.

THE
P R E F A C E;

BEING AN
INTRODUCTION to the following
ABSTRACTS and ESSAYS.

NObody who has read history with any attention, but must have observed, that there have been certain dispositions which have reigned in certain periods of the world; owing perhaps to some great genius, in whom that disposition has been first kindled and shone, and by whom it has been communicated to others; till at length it has spread so far as to become the prevailing humour of the age.

NOR is there any one, who has but cursorily examined our own times in particular, but must have taken notice, that a very inquisitive turn has prevailed in them, especially

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cially in Philosophy, and in Natural and Revealed Religion; and that likewise a happy temper has grown up along with it, of bearing with one another in the result of our enquiries.

As these are in themselves some of the best dispositions that can have place in mankind (the one being the seed-plot of all truth and virtue, and the other that which, like warmth and moisture, cherishes them wherever they spring); and being both of them the only promising symptoms (I mean, of a moral nature), among a great many threatening appearances, that a curious observer will find among us; there is no man, who has been blessed by God with having had any share in exciting or advancing this happy temper, but has found reason for the highest satisfaction in his own breast, as well as for the greatest thankfulness to God, the Author of every good and perfect gift, on that account; and that, notwithstanding all the neglects, the disappointments, and the ill usage, which he may have met with at any time, for his attempts or success this way, 'from the powerful, the stupid, the lazy, and the corrupt part of mankind.

SUCH treatment is what must be generally expected from the great and the powerful,
who

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who have their views too much fixed on power, wealth, and honours, to take them off, in order to pursue truth or virtue. Instead of looking after these spiritual possessions themselves, they are generally afraid, lest the pursuits that are made after them by others should disturb them in their daily acquisitions of another kind; and therefore seldom fail to raise a cry of danger to some thing or another that really is, or that is thought to be, valuable, by the stupid, the lazy, and the corrupt; the constant tools and confederates of the mighty, and who are at the same time the sworn enemies of all enquiries; hating to be disturbed in their sentiments, especially in those that tend to their worldly ease and advantage. Thus the men of power generally keep the most jealous eye on these honest and diligent enquirers, and worry them by the others; apprehending a speedy discovery of their own secret ways of corruption from their penetration and integrity, and perhaps some trouble and opposition of one kind or other by that means; were it no more than their making it appear to the world, that sometimes when the powerful are doing what are, or are thought to be, high acts of justice, or even endeavouring to procure some considerable advantage to the public, it is but as a necessary part of their private scheme, beyond which they seldom run the risk, or give them-

selves the trouble, so much as to aim at the good of society.

WHAT is said in such general terms can never offend any that are not conscious they are applicable to themselves; so that it would be impertinent to take pains to caution my reader against mistaking me, by applying that to one age and country that has too generally belonged to all others, to be understood to be pointed in particular at our own.

BUT whatever is generally to be expected from men in power, and from those who are in a combination with them, yet there is no good man but will endeavour to feed and cherish these happy dispositions in all the ways he can. And as this inquisitive turn has brought men to look more curiously into the scriptures, from seeing that they alone must be the standards of truths which are not discoverable by the light of nature; and to judge of the books of the Old and New Testament more according to the rules of criticism, from a better taste that obtains; they will contribute all the help they can to assist others in reading them with greater advantage.

God had, no doubt, the wisest ends in ordering the historical parts of the New Testament

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ment to be written in the way they are. The truth of them, on which the truth of the whole is built, is better attested by the method in which they are composed, than they could possibly have been by a disposition, in which the order of time and place had been more carefully observed. But every body must allow, that a great deal of light may be cast on the historical as well as on the other parts of the New Testament, by putting them in that order. This has engaged many learned men to take great pains in forming harmonies, histories, and chronological accounts, by which that order might be given them, to the great advancement of Christian knowledge.

WHEN I reflected on this, and found the advantage that the gospels (or the history of Jesus) had received by that method of treating them; I thought that, as the Acts (which may be considered as the history of the Holy Ghost) contained the chief account that we have in the New Testament of the method of propagating the Christian religion in the times of the apostles, it would be of great use to have that history carefully digested in the same manner. With this view I set about it, as I had leisure. After I had made some progress in it, I thought it would be necessary to begin the history of the apostles a little higher, and carry it up to the first time of
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their

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their being chosen by our Saviour; that so, putting all the places that relate to them together, I might see what observations they would afford me.

AFTER I had performed this task with all the care I could, from those parts of the Gospels which relate to that matter, and from the Acts of the Apostles, I perused what had been written by Dr. Cave, Monsieur le Clerc, Dr. Whitby, Bishop Lloyd, and others; but especially by Archbishop Usher (who first threw great light on the sacred chronology), and Bishop Pearson in his *Annales Paulini*, who has settled the chronology of St. Paul with such learning and judgement, as has obliged me to follow him in most particulars where I had happened to differ from him. And though, on a careful review of the chronological order into which I had digested the Acts, I have generally preferred Bishop Pearson to Bishop Lloyd (who had the advantage of writing after him) where they differ, yet in some points I continue to differ from the former. The reason of my differing from him will appear, in most of the instances of any moment, either in the Abstracts, or one of the two last Essays. But the point wherein I differ the most widely from him (as well as from Bishop Lloyd, Dr. Whitby, Mr. Pyle, and most of our later commentators)

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is in the time I assign to St. Paul's writing his first epistle to Timothy. And as I had not room to give my reasons for differing from Bishop Pearson in the Abstracts, nor any proper occasion to give them in either of the Essays, I will do it in a Postscript, rather than break the thread of this preliminary discourse. I will there likewise give my reasons for preferring Bishop Pearson's chronology generally to Bishop Lloyd's, where they differ from each other.

I FOUND some hints which had slipped me, not only from Bishop Pearson, but from all the rest of these authors I consulted, except Dr. Cave, who I think has little that is not very common and obvious, except some idle legendary stories, with which he abounds. What I met with from any of them I carefully inserted; and in some other instances I found reason from them also to alter what I had done: but, on perusing them, I did not think my own labour entirely lost; neither they nor any other (as far as I know) falling in with my design. Archbishop Usher's Chronology is a work of a vast compass as well as learning. Bishop Pearson's only settles Paul's chronology from his being present at the stoning of Stephen, without regarding the history of the other apostles previous to that period. Monsieur le Clerc has mixed

the history of the apostles with the other parts of ecclesiastical history. And Dr. Whitby, in the end of his Commentary (as many others have done), has given us a short abstract of the greater events of the whole history of our Saviour and his apostles, in the order of time, borrowed from a learned prelate (Bishop Lloyd), highly celebrated for this part of learning, as the Doctor tells us in his Preface to his Commentary.

My design is different from each of these. For I have only endeavoured to give a short Abstract, in the order of time, of all the scripture-history of the apostles; and chiefly with regard to those parts of their history that may shew us what the apostolical work and office was, as distinguished from other ministers of the first Christian church; and what were the steps by which they were directed by Providence to spread the Christian religion in the world; in which, I think, the greatest wisdom, harmony, beauty, and proportion, will appear: such as will shew the new creation every way worthy of the Word and Wisdom by which God not only made the worlds, but introduced this new system of religion into ours. I have likewise endeavoured to represent it in a scheme, by which the history of the apostles may be more easily traced than in any I have yet seen.

In

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In this I have distinguished Paul's five apostolical journeys, which ought to make so many different sections of Paul's history, and is the only way by which the method observed by St. Luke in writing that part of it can appear. And, that St. Paul's history might yet be more easily be traced, I have also given a short Abstract of this Abstract, that so it might be seen at one view; and that the reader might consult one or the other as he should find occasion. And because the Abstract of the Abstract is capable of being represented in one view, I have divided that into those greater and their lesser periods, of which I shall say more presently. But I could not divide it conveniently into St. Paul's five apostolical journeys, without rendering the periods somewhat confused; as the periods, on the other hand, would have been of little use in an Abstract consisting of several sheets. However, either of these defects may be easily supplied, by turning either to the Abstract, or the Abstract of the Abstract, as there is occasion. And that St. Paul's five apostolical journeys (on which the order that St. Luke writes his history in depends) might be the more easily traced, I have added a map of his journeys and voyages, where, I hope, by the method I have taken, the eye will presently find them.

W H I L E

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WHILE the learned authors I have just now mentioned, and others, have made use of this chronological method themselves, to the great advantage of christianity, in several of their excellent labours; and while others have done the like from the assistance they have had from them; yet several things perhaps have escaped their observation, which, by a more careful attention to this method, might have offered themselves to their notice. Whether they have or no, I must leave the world to judge; now that I have been prevailed on to publish these papers by some of my learned friends, to whom I communicated my thoughts (after I had finished them for my own private use), that so I might have their opinion on subjects which are so nice and difficult in themselves, and on my manner of considering them; but without any intention of communicating them to the world.

I HAVE been led to the notions that run through them, from considering the history of the apostles in the order in which the several transactions that are recorded about them happened, either under the ministry of Jesus or of the Spirit. I dare say the reader, on perusing them, will find several new interpretations given to a great many texts, some of which have been generally thought very difficult and obscure. If the turns that
are

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are given them are as judicious as they are new, I flatter myself, it will fully answer my end, and effectually recommend the study of the scriptures according to this method, to which I owe those turns, if there be any thing in them: most, if not all, of them occurring to me on my considering the scripture in this view; though I have met with some few of them afterwards, on consulting the critics and commentators. I say this, purely to recommend this method of studying the scriptures. On the other hand, I am persuaded, the rule or method I have proposed for reading the Gospels and the Acts, as well as several parts of the Epistles, will be found a very good one; though I should often appear to misapply it, either for want of greater leisure or ability.

I BELIEVE it will be always found to be of use, to consider in what year the books and epistles of the New Testament were written, or that any thing happened that is recorded in them of which we desire to make ourselves masters. This, I confess, has been recommended to us by the best critics; who have often reminded us, that when we read any of the sacred authors, as well as others, we must put ourselves in the same situation in every respect that the writer was when he wrote: though, I think, scarce any of those

critics

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critics have attended so exactly to their own rule as they ought; and when they attend to their own rule, it is still very difficult to follow it. But what I principally aim at is, to engage my reader to divide the apostolical times not barely into the order of time, but chiefly by that means into the period of the ministry of Jesus, and the ministry of the Spirit; and particularly the latter (for it is not necessary to speak of the subdivision of the former here), into the three great periods; which, though very remarkable in scripture, have not been ever taken notice of by any one, as far as I know, at least to this purpose. I mean, the time from the descent of the Holy Ghost, while Christ was preached only to the Jews, either by birth or proselytism, in Jerusalem, Judea, and Samaria, according to our Saviour's parable^a, and his express prediction^b; and at last out of Judea, as far as Antioch^c; the time that it was preached not only to the Jews, but to those who were Heathens by nation, but had quitted the Pagan Religion, without embracing the Jewish, called the Devout Gentiles, or Proselytes of the Gate; and the time that it was preached to those two, and to the idolatrous Gentiles also.

^a Luke xiv. 16—25.

^b Acts i. 8,

^c Ibid. xi. 19.

THE persons who preached to these different sorts of people, the characters and circumstances of these people to whom they preached, the obligation that they were under, the doctrine that was preached to them, and the manner and stile of preaching, were all different, as well as the periods in which these teachers preached: so that, if I am not very much mistaken, smaller or larger portions of the Acts, read with a regard to those three periods of time, and to the three different sorts of persons they concern, will often cast a great light on them; as the not regarding, or confounding these periods has, in my opinion, been the occasion of many gross mistakes about them. And I cannot but think, that as it will give one of the best clues to the finding out the true sense and meaning of the Gospels and Acts, to consider them with a view to these periods, so it will be a great help to us in reading the Epistles, to carry it always in our eye, to which of these sorts of persons they were written; and particularly, that St. Paul wrote his epistles to the Romans, Corinthians, Galatians, Philippians, Ephesians, Colossians, and Thessalonians, chiefly with a view to the idolatrous Gentiles, but now and then with a regard to the proselyted Gentiles; that St. Peter wrote to the proselyted Gentiles; and that the other apostles wrote to the Jews, at least those who wrote

wrote during the lives of St. Peter and St. Paul; and to observe the references which some passages in St. Paul's epistles have to the subdivision of the last period, which I shall speak more fully to by and by. These observations, and these alone, will, in my opinion, often afford us great assistance in scripture-criticism, where it is very much wanted, and where no other observations will. Instances of this kind are the four Essays. The first being an account of the dispensation of the Spirit; the second, both of the dispensation of Jesus and of the Spirit; the third, the subdivision of the ministry of the Spirit; the fourth, the second subdivision of the ministry of the Spirit, and the unknown period of the third subdivision.

THAT I may not be misunderstood in what I have just now said of the different obligations the different sorts of people preached to were under, and of the different doctrine that was preached to them, I mean no more than this: that the Jews were under an obligation to observe all the laws of Moses, as the laws of their country; that the Profelytes of the Gate were obliged to observe some of those laws, as the terms on which they were entitled to some civil privileges when they were in Palestine; and that the rest of the Gentiles were entirely free from
all

all of them, &c. The sum of the doctrine that was preached in common to these three sorts of men was, that they could obtain justification and pardon, God's favour, acceptance, and eternal life, only on faith and repentance. The different doctrine that was preached to them according to these different obligations which they were under was, that a Jew ought to continue a Jew, and remain subject to all the laws of Moses; that a Profelyte of the Gate was to continue a Profelyte of the Gate, and subject only to those laws after his conversion that he was subject to before; and that the rest of the Gentiles remained entirely free from any of them: but withall, that if the Jews hoped to obtain God's favour by observing the law; or if the Profelytes of the Gate subjected themselves to more of the laws of Moses after their conversion to christianity than before; or if the other Gentiles subjected themselves to any after their conversion to christianity, all these three sorts of men "subverted their own souls; sought justification by the works of the law; and made the death of Christ of no effect."

BUT to return. The first of these periods is from the year 33 to the year 41. The second is from the year 41 to the year 45. The third is from the year 45 to the year 70, the end of the Jewish age, or the destruction of the
the

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the Jewish state and nation, which took away all the obligations the Jews were under to all the laws of Moses, and that the Profelytes of the Gate were under to some of them, and consequently destroyed the distinction of the three periods; all men being then bound only to faith and repentance, and a subjection to the laws of those countries where they lived.

It will be of some use to divide each of these three periods into their lesser periods, as I have done in the Abstract of the Abstract. But it will be found absolutely necessary to subdivide the third period into three; namely, the period in which the gospel was preached to the idolatrous Gentiles, and that it was not known to be preached to them by any of the church of Jerusalem (which I apprehend to be from the year 45 to the year 49); the period in which it was known to three of the apostles, namely, Peter, James, and John, and concealed from the rest of the church of Jerusalem (which I apprehend was from the year 49 to the year 58); and the period in which it was known to the whole church at Jerusalem, which I apprehend was from the year 58 to the year 70.

I PROPOSE this to the learned, with the diffidence that becomes a scheme so new as this, even in this knowing age. I own too,
that

that it is not without some difficulty one can conceive how so great an event as the conversion of the idolatrous Gentiles, and the gospel that Paul and Barnabas preached to them, should be kept near four years from the knowledge of any of the Jewish apostles, and thirteen years from the rest of the church of Jerusalem. I confess, this startled me extremely at first; yet, I think, if the following circumstances are considered, they will very much lessen, if not quite remove, the difficulty with my reader, as they have with me.

1st, That there were at that time no posts, nor any fixed stated way of correspondence, in the world.

2dly, That there was then very little intelligence between the Jewish believers in distant places. We have a strong instance to this purpose in the case of Saul, who was not known so much as to be a disciple by the apostles, or church of Jerusalem, three years after his conversion; nor then believed to be so, on his attempting to join himself to them, till they were certified of the miraculous event of his conversion by Barnabas^d. This is altogether asto-

^d See Acts ix. 26. and Gal. i. 18.

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nish; considering how great a persecutor of the churches he had been; how must rest they all had on his conversion*; how remarkable the conversion of a man so distinguished for learning, for zeal for the law, as well as fury against the Christians, must have been; what wonderful circumstances attended it (a voice and a light from heaven, a vision to Ananias and him, his being miraculously struck blind, restored to his sight, and filled with the Holy Ghost); preaching and disputing with great skill and success in the synagogues at so great a city as Damascus, afterwards in Arabia, and then again at Damascus; both of them in the neighbourhood of Palæstine. How much easier is it to conceive how the conversion of the idolatrous Gentiles, so much more distant from Palæstine, as the Lesser Asia, Macedonia, and Greece, might be concealed from all the church of Jerusalem four years, and from the body of it very near thirteen? Especially since,

3dly, That there was then no correspondence between the churches of the idolatrous Gentiles converted to christianity and the church of Jerusalem, but by Paul; and that he was at Jerusalem but twice between the year 45 and the year 58 (in which year,

* Acts ix. 31.

namely, 58, he communicated the conversion of the idolatrous Gentiles to the whole church of Jerusalem, in such a manner as to make them understand it); and that he made no stay at Jerusalem one of those times, namely, the fourth time of his being there, which was ann. 54^f.

4thly, That when the church of Jerusalem heard of the conversion of the Gentiles; yet they thereby probably only understood the conversion of the proselyted, and not of the idolatrous Gentiles. Indeed, I believe, Gentiles never signify any thing but proselyted Gentiles, from the xth to the xiiith chapter of the Acts. And, as I apprehend, when the conversion of the idolatrous Gentiles was spoken of, Acts xv. it was not understood to signify idolatrous, but proselyted Gentiles only by any of the church of Jerusalem, besides Peter, James, and John, to whom Paul had imparted this matter; and continued to be so understood by them till the xxist of the Acts. Thus, when Cornelius and his family, proselyted Gentiles, were converted, the Jewish Christians speak of them as Gentiles. St. Luke says †, “ And the apostles and brethren that were in Judea heard that the
“ Gentiles” (that is, Cornelius and his fa-

† See the Abstracts

‡ Acts xi. 1:

mily) “ had also received the word of God,
 “ And they that were of the circumcision
 “ contended with Peter, saying, Thou wentest
 “ unto men uncircumcised,” or to the Gen-
 tiles^h. And when they were forced to hold
 their peace on the justification that Peter
 gave of himself, they said, “ Then hath God
 “ also unto the Gentiles granted repentance
 “ unto lifeⁱ.” In all these places, Gentiles
 undoubtedly signify Profelytes of the Gate, or
 Devout Gentiles. There had been great de-
 bates, in the church of Antioch first, and in
 the church of Jerusalem afterwards, about the
 “ brethren, who from among the Gentiles
 “ were turned unto God, in Antioch, Syria,
 “ and Cilicia,” and a decree about them^k: all
 which, as I hope, I have fully proved in the
 Fourth Essay, related only to the Profelytes
 of the Gate converted to christianity. On the
 other hand, the Jewish Christians had no no-
 tion of the calling of the idolatrous Gentiles.
 That was a mystery hid in the council of God
 from them, as well as from all ages before,
 and revealed first to Paul^l.

WHILST the heads, therefore, of these
 Jewish Christians were so full of the case of
 the profelyted Gentiles; and whilst it so little
 entered into their thoughts that the idolatrous

^h Acts xi. 2.

ⁱ Ver. 18.

^k Acts xv.

^l See the Third Essay.

Gentiles would be called to the faith of Christ; or that they would be called to the faith, without being obliged to submit to any of the laws of Moses; it cannot be very surprizing that whatever they heard concerning the conversion of the Gentiles, should not be understood of the conversion of the idolatrous Gentiles, and the terms on which they were received into the fellowship of the saints, but should be turned to the Profelytes of the Gate.

WE have a much higher instance of the apostles and first disciples being blinded by a prepossession than this. For though our Saviour foretold them, in the most plain and exprefs words, that he must suffer many things, and be crucified, and rise again the third day; nay, though they once told him, that now they understood him, for “that he then spake plainly, and spake no pro-
“verb^m; yet was this saying hid from
“themⁿ:” and that not only before, but after, these events happened. So that after he was said to be risen by some of their own company, yet, influenced by their pre-conceived opinion of a temporal kingdom, they lost all hopes concerning him; and only

^m John xvi. 28, 29.

ⁿ Matth. xx. 17. Luke xviii. 31—35.

“ trusted that this had been he that should
 “ have redeemed Israel.”

WE have yet another instance of a stronger and more surprizing prepossession in the history of the Acts, and in a case in point too. For though the prophets speak of the “ calling in of the Gentiles by the Messiah;” though Simeon, at Christ’s being presented in the temple, had said, that “ he was a Light “ to lighten the Gentiles, as well as the Glory “ of God’s people Israel;” though Christ had not only hinted it in his parables to the people^o, and more distinctly in the parable of the wedding-supper^o, but spoke plainly of it to his disciples, and had given his apostles commission to “ go and teach all nations, and “ to preach the gospel to every creature;” and had told them, that they should “ be his “ witnesses, after the Holy Ghost was come “ upon them, in Jerusalem, Judea, and Samaria, and even to the uttermost parts of “ the earth;” though the Holy Ghost was fallen on them, to infuse into them great degrees of all necessary knowledge; nay, though Peter quoted the prophecy of Joel, “ that God “ would pour out his Spirit upon all flesh;” yet their duty to preach to the devout Gentiles the people the best disposed of any to

^o Luke xiii. 19—22, 24—31. ^o Ibid. xiv. 16—25.

receive the gospel), in order to convert them, was so entirely hid from them, that none of them attempted it, till about eight years after our Saviour's ascension. Nor could Peter then scarce be brought to it by a vision from God to that purpose; he still persisting to say, "Not so, Lord!" And though at last Peter went to Cornelius in consequence of his vision, and on finding messengers come from Cornelius, and on a farther direction from the Spirit to go with them; and on finding that Cornelius had had a vision which corresponded with his; and preaches to them; and, on the Holy Ghost's falling on them, baptizes them; yet is he questioned about all this by the Jewish believers with great severity: and scarcely can he justify himself, by reciting this whole transaction in order to them. And after he had justified himself, and it was a case settled in the church, that the devout Gentiles might be received, on believing the gospel; we see how fierce a contention broke out upon it at Antioch in Syria first, and at Jerusalem afterwards¹.

NOR did any of the apostles, even though they saw this point so fully determined, attempt thereupon to preach to the idolatrous Gentiles, till about four years after the con-

¹ Acts xv. 1, 4.

version of Cornelius (as the men of Cyprus and Cyrene did to other Profelytes of the Gate soon after the conversion of Cornelius was known¹); and then only Paul and Barnabas, and they not without a special revelation and commission given to Saul for that purpose, which Saul also seems to receive with some reluctance²: nor does he even then obey it, till Sergius Paulus first, and the idolatrous Gentiles at Antioch in Pisidia afterwards, desire these two apostles to preach to them: no more than Peter did to Cornelius, till he not only sent messengers for Peter, but in person desired Peter (and by the direction of an angel) to preach to him. Thus though the Holy Ghost revealed all truth to the apostles, that was proper and necessary for them, on his first descent; yet this mystery of calling the Gentiles was still concealed from them a great while; either they, or the rest of the Jewish church, or the Jewish nation, or all of them, not being as yet able to bear it. I hope I may be pardoned, if I make a digression here, in order to account for so surprizing an appearance as the late discovery of this mystery carries with it; especially since it will be of use in the following Essays.

THAT the apostles themselves were not able to bear the discovery of this mystery sooner,

¹ Acts xi. 19, 20.

² Ibid. xviii. 18—22.

appears very plainly from what I have just now observed of the conduct of Peter, Paul, and Barnabas, even on the late revelation which God made of this mystery to them.

How little the Jewish Christians could bear the reception of the devout Gentiles into the church, appears likewise from what I have but just observed happened at Antioch and Jerusalem.

AND the malice and envy of the Jewish nation at the reception of the Gentiles, our Saviour describes and foretells in the person of the elder brother, in the beautiful parable of the Prodigal son[†]. And St. Luke takes notice accordingly of the envy they were filled with at Antioch in Pisidia, on finding the gospel was going to be preached to the Gentiles, and that the Gentiles were disposed to receive it, Acts xiii. 45. And we have a like instance of their envy, Acts xiv. 2—20. and xvii. 5. 13. xviii. 12, 13. Paul complains, that the Galatians were made his enemies by the Jewish teachers, “because he told them “the truth” :” that is, that they must not submit to any of the laws of Moses ; or that “if they were circumcised, Christ could “profit them nothing.” And he gives it as

[†] Luke xv. 25—31.

[”] Gal. iv. 16.

[”] Chap. v. 2.

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the character of the Jews, and, as I suppose, of some who had believed (or of some who, as St. John says, “went out from among them”); that they forbid them to speak “to the Gentiles, that they may be saved”.

So that God in his providence saw fit to let the gospel be well received by the Jews, and settled among them, before it was to be offered to the Gentiles; lest that should still have created fresh prejudices in the minds of the Jews against it, and have obstructed (at least among them) the reception and furtherance of the gospel, if it had not occasioned the apostacy of some of them from it. God ordered things therefore so, that the gospel should not be preached to the profelyted Gentiles till the great conversions among the Jews were over; nor to the idolatrous Gentiles, till the Jews at Jerusalem would not receive the testimony of Paul (or of the apostles) about Christ, and were found every where as ready to reject it, and even with the same disdain and blasphemy, as they did at Antioch in Pisidia. And then indeed, when there was but a small remnant of them left that was to be saved, and that the rest were very near filling up the measure of their

¹ 1 John ii. 19.

² Acts xxii. 18.

³ 1 Theff. ii. 16.

⁴ Ibid. xiii. 45.

iniquity, and becoming ripe for a total destruction, this offer was made to the whole body of the Gentiles; that so God might yet try the last and the roughest method with the Jews, and provoke them to receive the gospel, if it were but from emulation and jealousy; as St. Paul's manner of speaking to them imports, Acts xiii. 46. and xxviii. 28. and as he expressly asserts in the ixth and xiith chapters of his Epistle to the Romans. This was the natural tendency of so wise and gracious a conduct towards this nation; though, through their wicked temper, it had a quite contrary effect, and made them mad with rage against the gospel. All which was agreeable to Moses's prediction^b, quoted by St. Paul^c, "I will provoke you (Jews) to jealousy by them that are no people; I will provoke them to anger by a foolish nation." And as this was agreeable to these predictions, so was it likewise highly suitable to those perfections, which the Almighty always claimed the praise of from this people: "That the Lord is a God gracious and merciful, slow to anger, and of great loving-kindness, repenting him of the evil, and waiting to be gracious to the children of men." Nor was it less agreeable to the amazing methods of patience and tenderness, which he had taken

^b Deut. xxxii. 21.^c Rom. x. 19.

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all along with them, in order to reclaim them; still trying the gentler means first: till they rejecting him after all, justified his rejecting them for a season.

ALL which was done for our instruction and caution, on whom the ends of the world are come. And we shall be very much wanting to ourselves, if we do not, from the whole story of that people, draw the moral that is so evidently and beautifully held out in it, for the improvement and reformation of mankind; that no ritual performances, promises, or external privileges, will entitle any nation or person to the Divine protection and favour, without national or personal virtue and religion. This is the truth that St. Paul evidently deduces from several remarkable occurrences in the Jewish history^d; and which may be as justly inferred from all the rest. Which if a divine of a very four wit, in the last age, had but attended to, it would sure have prevented a very petulant passage which we find in one of his sermons: "That God chose this perverse people, as Socrates did his wife Xantippe, only to exercise his patience."

But to return from this digression. Whatever difficulty there may be, after all that I

^d 1 Cor. x. 1—13.

have

have said, in conceiving how the conversion of the idolatrous Gentiles, and the terms on which they were received into the fellowship of Christ, was kept secret for thirteen years from the church at Jerusalem; yet perhaps there will be much greater in supposing it made known to them immediately, or at the third time of Paul's being at Jerusalem, ann. 49: as may appear from the Fourth Essay.

BESIDES; St. Paul expressly tells us, that he communicated the gospel, which he preached to the Gentiles, to Peter, James, and John, fourteen years after his conversion; that is, ann. 49. And we know, that he first preached this gospel ann. 45^f. So that we are certain it was not known to the three chief apostles till about four years after it was preached. Now it will not be much more difficult to conceive how it might be kept secret from the whole church thirteen years, than for about four from these three apostles; whose thoughts were wholly taken up about the success that attended the preaching of the gospel in the world.

FARTHER, St. Paul tells us in the same place, that he then communicated this gospel to the three apostles only privately; "left

* Gal. ii. 1.

^f See the Abstract.

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“ by any means he had run, or should run
 “ in vain.” It is therefore implied, that he
 communicated it thus privately to them, that
 he might keep it a secret from all the rest of
 the church of Jerusalem; especially since, if
 it had been communicated to others, it might
 have come to the knowledge of those “ false
 “ brethren, who wanted to spy out this (full)
 “ liberty, that they (the Heathen converts)
 “ had in Christ.”

It is plain, therefore, that the gospel
 which was preached to the idolatrous Gen-
 tiles, and consequently the conversion of
 them, was designed to be kept secret for some
 longer time. And who shall say for how
 much longer a time that was, or that it
 might not be for nine years longer? especially
 since St. Luke seems to mention that, at the
 time when Paul communicated this news to
 James, “ all the elders being present.”

AND if God (who reserves “ the times
 “ and seasons (χρόνος ἡ καιρὸς) in his own
 “ hands”) saw fit, either for these reasons
 which I have mentioned, or for others, to
 conceal this matter from the Jewish church
 at Jerusalem, and that those methods, which

² See the Fourth Essay.

³ Acts xxi. 18—21. See the Third and Fourth Essays.

⁴ Acts i. 7.

I have

I have supposed to be the means of it, were not sufficient; other methods could never be wanting to his infinite wisdom and power. He that considers how God preserved Canaan from being invaded by its neighbours for so many ages, when all the males were to go up thrice a year to Jerusalem; the double portion of manna that fell on a Friday in the wilderness; and the double produce of every sixth year in the promised land: he, I say, that duly considers these things, will not find much difficulty in conceiving how this great event might be kept from all the Jewish apostles about four years, and from all the church of Jerusalem, except three of the apostles, for about thirteen. Or, if these reflections should not reconcile his mind entirely to this notion, let him but carefully consider the two following phenomena, and I dare say it will; namely, 1. That when so severe a persecution as that which arose on the death of St. Stephen scattered all the disciples abroad except the apostles, yet the apostles, who were the prime ministers of Christ's kingdom, and were thought by the Jews to be the heads of the Christian sect, should continue there unmolested, at least alive, from about the year 33 to about the year 34^k. 2. That though, when the Jews

* See the Abstract of the Abstract.

were a free and powerful government, they were prone to idolatry, and to marrying strange wives; yet that now they have been dispersed all over the world for above 160 years without any form of government, they alone, of all the other nations in the world that were their contemporaries, continue still an unmixed and separate people, and at the same time remain free from idolatry, and very tenacious of all their religious rites; while the very accounts of the rites of the Greeks and Romans, those powerful nations, scarce continue to our time.

HOWEVER, if this does not satisfy, and other exceptions to this answer, or other objections to this scheme, shall occur to the learned, on considering it; I shall hold myself obliged to any one who will set me right; and will give him my public acknowledgements for it. For I have nothing in view but truth, which, next to virtue, is the most valuable possession of mankind.

I WILL add, before I conclude my Preface, that I give these four Essays but as specimens of the usefulness of this way of reading the scriptures; though they will take in what is most remarkable in the history that St. Luke gives us of the apostles; which is the reason of my giving these four, rather than any others:

others: several things seeming to unfold themselves to me by this means, which perhaps I may some time or other publish, if the world think these of any value.

I WILL also add, that as I have only attempted to state the periods of the ministry of Jesus and of the Spirit; I could wish with all my heart, that some able pen would state the several periods previous to that of Jesus. As the period of innocence; the period after the fall to the flood; after the flood to the confusion of languages; from thence to the calling of Abraham; from thence to the death of Joseph; from thence to the sending of Moses; from thence to the giving of the law; from thence to the death of Moses; from thence to the death of Joshua; from thence to the last of the Judges; from thence to the kingdom's becoming hereditary; from thence to the division of the kingdom, and the last of the Kings; from thence during the captivity; from the restoration to the finishing of the second temple; from thence to the reviving of prophecy, about the birth of John Baptist; from thence to his ministry; and from his ministry to the ministry of Jesus. Light broke still more into the world in most of these periods. And I am satisfied the true way to get a thorough understanding of the

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scriptures would be, to make one's self master of each of these periods, as they are described and distinguished in the Bible, and as they stand in order of time; the former of these preparing always for the latter, and the latter still referring to the former; so that we must critically understand each of these, before we can have the whole compass of that knowledge, and the proof of the truth of it, which the Bible is designed to give us. "God having thought fit at sundry times and in divers manners" (or in different parts, sections, or periods, πολυμερῶς ἔχον πολυτρόπως) "to speak to the fathers by the prophets, and to us by his Son!" I am sensible this is a work that will require a great deal of time, care, and ability; but the very outlines of such a design would be of great use and service.

In the mean time, I shall be heartily glad, if these attempts of mine should provoke others to study the New Testament in this way, and in all others that may give such light to the obscure parts of it as is necessary to satisfy the strict enquirers, who are the best friends of religion; that may remove the objections brought against it by those who doubt of the truth of it, or are fully

! Heb. i. 2.

bent

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bent avowedly to oppose it; and that may, at the same time, rescue it from the absurd and superstitious glosses of those more dangerous enemies, who, to make it serve their own private purposes, pretend to draw doctrines from it, that are inconsistent with the principles on which all religion is built, and which entirely destroy them.

c a

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but, avowedly or covertly, in such cases, as the farmer may be at a loss to find the proper and appropriate means of doing so, the farmer, with the assistance of his own power, should be enabled to do so. It is, therefore, the duty of the State to provide a system of education, which shall be adapted to the wants of the farmer, and which shall be such as to enable him to do so.

The farmer, it is true, is not a man of letters, and he is not a man of science. He is a man of practical sense, and he is a man of common sense. He is a man of industry, and he is a man of energy. He is a man of courage, and he is a man of determination. He is a man of faith, and he is a man of hope. He is a man of love, and he is a man of mercy. He is a man of justice, and he is a man of equity. He is a man of truth, and he is a man of honesty. He is a man of integrity, and he is a man of honor. He is a man of honor, and he is a man of respect. He is a man of respect, and he is a man of honor.

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SINCE I finished this Preface, the Abstracts, and Essays, Lewis Capell's *Historia Apostolica Illustrata* was put into my hands; where the Acts of the apostles are justly and beautifully set forth. But Capell is very often mistaken in points of chronology, and did not take notice of the three periods of the Acts, nor several of their subdivisions. I am apt to think, that Bishop Pearson was greatly indebted to this tract for what he has left us in his *Annales Paulini*: though I think the Bishop has corrected a great many mistakes Capell had made in St. Paul's chronology. I mention this, in hopes that some person, who has leisure, and abilities equal to the undertaking, will write the history of the apostles on Capell's plan, rectifying the chronology (and so much of the history of the apostles as depends upon it) by Bishop Pearson's (which is generally right), and, if he should think fit, the whole of it by these periods, together with a short account of the design and subject-matter of the

c 3

epistles;

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epistles; and then, I think, we should have the apostolic story truly told, and well put together, to the great advancement of Christian knowledge, and the satisfaction of the curious and the learned.

HAVING promised to give my reasons in the Postscript for differing from Bishop Pearson (as well as Bishop Lloyd, Dr. Whitby, Mr. Pyle, and others) about the time of Paul's writing his first Epistle to Timothy; I will now give them as shortly as I can. St. Paul's saying to Timothy, "As I besought thee to abide still at Ephesus when I went into Macedonia, (so I did it) that thou mightest charge some, that they teach no other doctrine," plainly shews, that he refers to a request lately made to Timothy, and that it was made at a time when he went from Ephesus to Macedonia. This makes it necessary to refer the time of this request, either to the time mentioned, Acts xx. 1. or to the time when he went to Colosse (according to what he writes to Philemon from Rome in his first imprisonment there, desiring him "to prepare a lodging for him at Colosse^b"), and from thence to Philippi, a city of Macedonia, according to what he writes to them in his first imprisonment at Rome^c. For these two are

^a 1 Tim. i. 3.

^b Philem. 22.

^c Philip. i. 23—26. and ii. 24. See the Abstract.

the

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the only times when Paul went from Ephesus to Macedonia. The first of these is the beginning of ann. 58. (Bishop Pearson's; the latter end of 58.) The second is ann. 65. And there I have the happiness to agree with that learned prelate. The question is, at which of these two times it was that Paul wrote this epistle? And, I think, it must necessarily be the first, from what occurs 1 Tim. iv. 11, 12: "These things command and teach. Let "no man despise thy youth." Now was there any occasion for any apostolical precept, if this epistle was written in 65? Paul would have Timothy go forth with him^d, ann. 50. It is most likely he became his fellow-labourer immediately; and it is plain he was so at Thessalonica the next year, from his joining Timothy with himself and Silas, in his epistles to that church; and from his expressly calling him his "fellow-labourer^e." Now we cannot well suppose Timothy to be under twenty, when Paul would have him go forth with him. If he was twenty years of age in the year 50, he must be thirty-five years of age in the year 65. Was there any danger of his being despised then on account of his youth? Thirty is supposed to be a man's ripe age. It was the year in which men might become priests under the law.

^d Acts xvi. 3.

^e 1 Theff. iii. 2.

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About that age John began his ministry, and Jesus his. Could there be any occasion then for fortifying Timothy's authority with this injunction, if he was thirty-five years of age when this epistle was written? It would be very strange to suppose it.

AND what strengthens this proof very much is, that we find the same precept given to the Corinthians. "Now if Timotheus come — let no man despise him" (namely, on account of his youth). This epistle was written ann. 57, as Bishop Pearson agrees, when Timothy must have been some years under thirty, on the supposition that he was twenty years of age ann. 50; and therefore wanted this apostolical recommendation. It is therefore highly probable from this text, that the first epistle to Timothy was not written at a great distance of time from the first epistle to the Corinthians.

THIS is the more probable, because we find several of the same matters treated of in these two epistles, and often in expressions (and sometimes in an order) that are exactly the same, or very near akin to one another. He speaks in both for marriage; for the free use of meats; about ministers maintenance;

1 Cor. xvi. 10.

about womens modest dress and subjection to the man; about the resurrection, the doctrine of one God and of one Mediator, and of delivering over to Satan for the recovery of bold offenders ^s. Where we find epistles written by St. Paul exactly at the same time, we find this resemblance still nearer; as in the epistles to the Ephesians, Philippians, and Colossians.

BUT that which must put it out of all doubt that this epistle was written before the end of the year 58, is that there were no bishops or deacons then at Ephesus; for the apostle tells Timothy of what character they ought to be ^h: and yet we find there were bishops before the end of 58 ⁱ.

I THEREFORE conclude that this epistle must have been written soon after the first journey from Ephesus to Macedonia, mentioned Acts xx. 1. about the year 58. And I therefore take St. Paul's history, as far as it relates to this matter, to be this: Whilst he

^s See 1 Cor. vii. 2. — 1 Tim. iv. 3. 1 Cor. ix. 6—10. — 1 Tim. v. 17, 18. 1 Cor. x. 25, 26, 30. — 1 Tim. iv. 3, 4, 5. 1 Cor. xi. 3—16. — 1 Tim. ii. 9—15. 1 Cor. xv. 1—35. — 1 Tim. i. 19, 20. compared with 2 Tim. ii. 17, 18. 1 Cor. v. 5. — 1 Tim. i. 20.

^h Chap. iii. 1—16.

ⁱ Acts xx. 28. See the Abstract.

stays at Ephesus^k, Demetrius raises such a riot against him, that his friends would not suffer him to go into the theatre^l, nor stay in Asia^m. But, before he goes from Ephesus, Timothy returns to him from Corinth (whither he had sent him, as well as to Macedonia and other parts of Achaia, to forward the collectionsⁿ); according to Paul's expectations expressed 1 Cor. xvi. 11. "Conduct him" (Timothy) "forth in peace, that he may "come unto me" (at Ephesus, whence this epistle was written); for I look for him." Now perhaps Paul found, that some that were at Ephesus, not being able to endure that fight of afflictions which beset him and them there, where they were well nigh being compelled to fight with wild beasts, and were "pressed above measure^o," swerved from the truth. Perhaps Alexander, whom "the unbelieving Jews drew out of the multitude, "and put forward in the theatre^p," might be one of them. Perhaps too this was the Alexander, who soon growing worse, and putting away faith and a good conscience, was presently after delivered by St. Paul to Satan, "that he might learn not to blas-

^k Acts xix.^l Ver. 31.^m Chap. xx. 1.ⁿ Chap. xix. 20, 21. 1 Cor. iv. 17.^o 2 Cor. i. 8.^p Acts xix. 23.

"pheme."

" pheme ¹." But, whether Alexander was one of these or no, yet it seems to have been some Jewish Christians, who, seeing the fury of their own nation against those who believed, and the danger they were thereby exposed to among the Gentiles, began from thence to " swerve from the charity" they owed to the Gentile believers, out of a pure heart and a good conscience, and faith unfeigned; and to " turn aside unto vain jangling" about Jewish fables and traditions, and endless genealogies; " desiring to be again teachers of the law," in order to curry favour with the unbelieving Jews'. St. Paul, seeing this danger arising at Ephesus, desires Timothy (who was now returned to him there from Corinth, as I just now said) to abide still there (when he left it, to go into Macedonia and Greece); to the intent that he might charge some of these, who began to swerve from this spirit and doctrine of the gospel to the notions and temper of the law, " that they should teach no other doctrine than what he had taught ²." Soon after Paul had left Ephesus (having left it so much on a sudden, that he had not time to give Timothy full instructions, on account of the fury that was there against him), and rumi-

¹ 1 Tim. i. 20.
² Ver. 8.

² Ver. 5, 8.

nating whilst he was going through Asia, or as soon as he got to Troas (in his way to Macedonia and Greece^t), on the state of the Ephesians, he thought it proper to write to Timothy, "hoping to see him soon^u;" namely, as soon as the collections were ready; "or, if he should not, that he might know how he ought to behave himself in the "house of God^v," where such corrupt doctrines were creeping in. For the whole epistle is written to him, to direct him how to oppose the doctrines of these Jewish believers. Perhaps Paul writes at this time to Timothy, the rather because, finding this Alexander so far relapsed into his Jewish notions as to blaspheme or reproach the gospel of Christ, he had delivered him to Satan (whilst he was on the way to Ephesus from Troas, or as soon as he came to Troas); of which it was necessary to acquaint Timothy, and the Ephesians by him^x. From Troas he goes to Macedonia, and from Macedonia to Greece. Whilst Paul was in Greece, and just before he went to Corinth, Timothy seems to have come to him, in order to accompany him in his intended journey to Jerusalem, and to be joined with him as one of the Corinthian messengers to carry their contributions^y, ann. 58. This

^t Acts xx. 1—4.

^u Ver. 15.

^v See the Abstract.

^x 1 Tim. iii. 14.

^y Ibid. i. 20.

was necessary for Timothy to do, because Paul designed to have gone directly from Corinth to Syria, in his way to Jerusalem^a. For which reason it is more than probable, that all the messengers of the churches came with him to Corinth, as he expected they would^b; and as it fully appears one of them actually did (for Paul sends the salutations of Sosipater (Sopater) to the Romans, in his epistle to that church from Corinth^b); and as it is probable the rest of them did also. And that Timothy was with Paul at Corinth, we learn from the same epistle^c. Paul writes to the Corinthians in his own name and Timothy's, just before he goes to them. Paul sends Titus, Luke, and another brother, with this letter from Greece, and soon follows (with Timothy), according to his repeated intention and promise^d. I think, Paul went directly from Greece to Corinth, and not first from Greece, and then to Philippi, and thence to Corinth, as Dr. Lightfoot supposes. For, since Paul intended to go to Corinth, it would be very strange to suppose, as that very learned man does, that he did not go thither when he was in Greece, just in its neighbourhood; but that he went back from Greece to

^a Acts xx. 2, 3.

^b Rom. xvi. 21.

^c 2 Cor. i. 16, and xiii. 1,

^d 2 Cor. ix. 4.

^e Ibid.

Philippi,

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Philippi, and then sailed from Philippi to Corinth, and so from Corinth to Troas; and that in all this voyage from Philippi to Corinth (where too he must have had time to receive the collections, and write his epistle to the Romans), and from Corinth to Troas, he should take up but five days, which is all the time that the Acts allow for it^e. And that which demonstrates Dr. Lightfoot's mistake here, and shews that Paul did not sail from Philippi to Corinth, is, that Timothy was with him at Corinth, when he writes to the Romans from thence, as we learn from that epistle; since he sends Timothy's salutation to the Romans^f: whereas Timothy did not accompany him in the five days voyage supposed by Dr. Lightfoot from Philippi, but went with the rest before Paul to Troas^g. But though Paul's first intention was to have sailed from Corinth to Syria in his way to Jerusalem, which was the reason of Timothy's and Sopater's coming to him to Greece (with the rest of the messengers, as I suppose); yet, on finding that the Jews laid wait for him, he went round by Greece and Macedonia, and so to Philippi, and staid there during the days of unleavened bread. From thence he and Luke go to Troas^h, where the mes-

^e Acts xx. 6.

^f Rom. xvi. 21.

^g Acts xx. 4, 5.

^h Ibid.

senders

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fengers went a little before, and staid for him. From Troas he goes to Assos on foot, thence sails to Samos (having hired a ship), goes to Trogyllium, and thence to Miletus in Asia. And hastening to get to Jerusalem at the feast, and being apprehensive of the fury of his enemies at Ephesus, does not go thither; but sends for the elders of that church to meet him at Miletus, where he could give them a charge as fully to his purposes as by going in person to Ephesus: thereby shewing us how we ought to "redeem the time" when "the days are evil;" the apostle summoned these elders to give them a strict and solemn charge: finding it, I suppose, very necessary, from the account that Timothy brought him to Greece, to charge them, that, like pastors after God's own heart, they should feed the church of God with sound knowledge, such as he had taught them (who had kept nothing that was profitable from themⁱ, but had declared to them the whole counsel of God^k), without swerving or turning aside from it to vain jangling, fruitless genealogies, profane fables, idle traditions, bodily exercise, and corrupt doctrine: Such danger was there then, and such did he foresee, coming to this church^l; and

ⁱ Acts xx. 20,

^l Ver. 29.

^k Ver. 27.

therefore

therefore gives them the most serious warning to watch against them, and the rather, because he tells them that "they shall see his face no more." From hence it appears farther, that the first epistle to Timothy was written before Paul sent for the elders of Ephesus to meet him at this place; because he tells Timothy in the first epistle directed to him at Ephesus, that he (Paul) "hopes to come to him (Timothy) shortly."

THUS, I think, St. Paul's story is well connected, and agrees with the design, and with some passages, of his first epistle to Timothy.

BISHOP Pearson's only objection is, that Paul had sent Timothy with Erastus to Macedonia; and that therefore Timothy could not be with him, or be desired by him then to abide at Ephesus. But what should hinder us from supposing, that Timothy, after he had been sent with Erastus to Macedonia, and to Achaia, by Paul, returned to Paul at Ephesus, before Paul left that place; as we find Paul expected he would? And the Bishop gives us no argument for fixing 65 for the time of writing this epistle, but only be-

* 1 Tim. iii. 14. * Acts xix. 21.

* 1 Cor. xvi. 11.

cause that from this objection he thinks Paul could not write it in (58 or) 57.

DR. Whitby indeed says, in his Preface to the first epistle to Timothy, that Timothy went with Paul from Macedonia to Achaia and Corinth; and that therefore he could not be left at Ephesus. That Timothy was with Paul at Corinth is certain, as I have just now proved; but the Doctor offers nothing in support of his assertion, that he went with Paul thither from Ephesus, through Macedonia and Achaia. Nor do I apprehend there is any thing that can shew that he accompanied Paul in that journey. Why might not Timothy, after he was left at Ephesus for two or three months, cross the Ægean sea (a short cut) to Greece, to join Paul, in order to accompany him in his journey to Jerusalem, whither he was to go with him, and to join with him in receiving the Corinthian contributions; especially when Paul's design was to sail from Corinth to some port of Palestine, or near it, in his way to Jerusalem? This will connect the whole story, and reconcile it to that passage in the epistle (namely, "Let no man despise thy youth"), on which I think there is so much stress to be laid; and to which Bishop Pearson's, Bishop Lloyd's, Dr. Whitby's, and Mr. Pyle's hypothesis,

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pothesis, of this epistle being written in 65, can never be made to agree.

I AM likewise of opinion, that the whole strain of this epistle exactly suits the state of things in 58: whereas it does not seem to suit the state of things in 65. For this epistle seems to have been written to advise Timothy how to behave against errors and corruptions that were then just creeping into the church, rather than against those that were become inveterate; which he foretells would arise soon after his leaving them^r, in a speech he makes to them some short time (as I apprehend) after his writing his first epistle to Timothy. These errors and corruptions still increased ann. 63. when, as I suppose, from the reasons Sir I. Newton has given us in his Observations on the Apocalypse, p. 235—247. St. John wrote the Apocalypse, as appears by Revel. ii. 2—7^a. Dr. Benson there supposes me in that place to have been of opinion, that Timothy was at Ephesus when the second epistle was written, though I say otherwise in the First Essay. Timothy, for all that is said here, might be at Lystra or Derbe, when Paul directed this epistle to him^r. But as Paul

^r Acts xx. 29, 30.

^a See the Abstract, and Dr. Benson on the 2d Epist. to Timothy, p. 6.

^r See the First Essay.

might

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might know he was to take Ephesus in his way to Rome, he might write to him concerning several things at Ephesus, as he also does what he should do at Troas, through which he likewise knew he was to pass. The supposition that Timothy was at Lystra and Derbe when Paul wrote this epistle to him, but that he was to make Ephesus and Troas his way to Rome, will solve all the arguments Dr. Benson brings for this epistle's being written to Timothy at Ephesus*. These more bold and pernicious doctrines seem rather to have spread very much, when Paul wrote his second epistle to Timothy, ann. 67†.

HAVING also promised in the Preface, that I would give my reasons in the Postscript for preferring Bishop Pearson's Chronology to Bishop Lloyd's, in the points where they differ; I will now likewise discharge myself from that engagement.

I THINK, Bishop Lloyd has made two mistakes, which have set great part of his chronology wrong. The one is, his supposing Paul to be wrapt up into the third heaven when he was stoned at Lystra, ann. 46; for which he has not any foundation that I know

* See the 2d Epist. to Timothy, p. 5—9.

† See 2 Tim. i. 15. and ii. 16—20. and iii. 6—13.

of, but imagination; and against which, I think, I have assigned some reasons in the Third Essay: having there endeavoured to prove, that he was wrapt up into the third heaven about three years before; namely, when he fell into a trance in the temple, ann. 43^a. And the Bishop (upon this idea, and upon St. Paul's telling the Corinthians², that he was wrapt up into the third heaven "above fourteen years ago") fixes the year 60 for the time of his writing that epistle; against all other appearances, and (I believe) all former opinions. The other mistake of Bishop Lloyd's is, as I apprehend, that the fourteen years, which St. Paul speaks of, Gal. ii. 1. the Bishop begins from the first time of Paul's being at Jerusalem, ann. 58. and which Paul mentions, Gal. i. 18. instead of beginning it from Paul's conversion, ann. 35. which is the only epoch of his own story that he fixes in that epistle; as is very justly observed by Bishop Pearson, and as appears very plainly both by the scope of the apostle there, and particularly by ver. 11—19. These two things are what have made Bishop Lloyd's chronology differ from Bishop Pearson's, not only in these two points, but in several others which depend upon them. And, as I appre-

^a Acts ii. 30. and xxii. 17—22.

² 2 Cor. xii. 1, 2.

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hend Bishop Lloyd to be mistaken in both these, I cannot but in the main rather agree with Bishop Pearson in his chronology than with Bishop Lloyd in his.

AND though Dr. Whitby, in his Preface to his first volume, says, that his Commentary no where differs from this Chronology of Bishop Lloyd's (which he annexes to that Commentary); yet the Doctor seems to have said this from an uncertain memory, without duly comparing them when he said it. For the Doctor differs from Bishop Lloyd in one of those two mistaken points, as may be seen in his Notes on Gal. ii. 1. and in most of those points of Bishop Lloyd's Chronology that depend on either of them, and generally agrees with Bishop Pearson in them, or at least differs from him very little; as may be seen in the following instances.

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Facts.	Their Dates according to		
	Bp. Lloyd.	Bp. Pearson.	Dr. Whitby.
The time of holding the council at Jerusalem.	52	49	49. See his Note on Gal. ii. 1.
Paul writes his Epistle to the Thessalonians.	54	52	51, or 52. Preface to his Epistle.
Writes his first Epistle to the Corinthians.	60	57	55, or 57. Preface to that Epistle.
Writes his second Epistle to them.	60	57	A year after the first, i. e. 58. Pref. to that Ep.
Writes his Epistle to the Romans.	60	57	57. Preface to that Epistle.
Writes his Epistle to the Hebrews.	65	63	63. Preface to that Epist. vers. fin.
Writes his first Epistle to Timothy.	65	65	65. Preface to that Epistle.

I MAKE these remarks to shew how much Bishop Lloyd seems to be mistaken in most of those points of his Chronology where he differs from Bishop Pearson; since Dr. Whitby, who annexes Bishop Lloyd's Chronology to his

his book, being disposed to think very favourably of it, and imagining that he no where differs from it, scarce ever agrees with it, or differs from that of Bishop Pearson, where these two late learned Prelates differ from one another.

ON perusing these sheets, after their being kept a year in the press (from several accidents that are not worth the reader's notice), I find some quotations imperfect, some few repetitions, and a great many errors that are not the author's. All this has been in a great measure owing to the author's being under too many engagements, and in too much motion, whilst these papers were composing and printing. The greater mistakes the reader will find in the errata; the less he will easily correct; and, I hope, forgive.

AND yet I heartily wish, that considering the nice and intricate nature of the matter; the great number and difficulty of several of the texts that have fallen in my way; the little assistance I have met with from others, and the little time I have had to examine them myself: I wish, I say, considering all this, that the reader may not find a great many worse mistakes in the thoughts of the author than in the press. They are but Essays; and I hope the reader will consider

them as such, and make the allowance which the title claims. However, as I hope they may be of more use, while christianity seems to be under a much stricter examination of friends and enemies, than I could possibly foresee, when these thoughts presented themselves first to me: so I am the more willing to publish them now (unfinished as they are) on that account. If some things in them should be thought mere reveries, they may be rejected without doing any harm to my main design. The far greater part will, I imagine, bear the test; especially of the First and Second Essays. The commonness of the gifts of the Spirit in the apostolical times, treated of in the First, and on which I think a great deal depends, I have always thought much the better of, because I received the first hints of it, a great many years ago, in conversation with one, whom all that had then the happiness of his intimate acquaintance thought, and whom all the world now allow, the greatest critic, lawyer, and divine of the age; and who possesses each of these parts of learning, with many more, and a knowledge of the world, as well as the high esteem and love of mankind, in a degree in which very few have ever possessed any one of them. A person of this character will be sufficiently known without those distinctions of name, title, or office, by which others must

must be pointed out. And though the world are apt to think these last the highest distinctions that can be attained; yet must they in reality be ever lost in the former, which are of a far higher nature in themselves, and the only true foundation of any thing that is valuable in the other. How little soever my readers may go along with me in other sentiments, yet I dare say I shall not have a single one that will have the least hesitation whom I here mean, or the least doubt whether what I have said of him (how peculiar soever) justly belongs to him.

THE revise of this last sheet of the Preface being brought me, after I had just had the pleasure of reading Dean Sherlock's Six Discourses on 2 Pet. i. 19, I knew not how to send it back, without adding a word on that occasion. The Reverend Dean being sensible of the strength of the objections against all the considerable expositions which have been given of this text, and which he has represented in their full force; and being also aware of the ill use that has been lately made of the text by a very acute and sagacious adversary of the Christian religion, and to which the words may seem liable, till a right exposition of them is hit on; has given a turn to the text, that at first sight appears extremely beautiful; that, I believe, is entirely

new; and that, it must be owned, will prevent the abuse which has lately been made of it. I acknowledge too, that the turn which the Dean has given to it may suit with one of the designs of St. Peter's Epistles very well, and several passages in them. These are the advantages which his interpretation has. All which he has wrought up in a manner so suitable to his own great genius and abilities, as hardly leaves one room or inclination to differ from him, till one closely considers the text itself, and its immediate context; which I think the Dean has entirely neglected. I have not time to enter into a full discussion of this matter. I will therefore only suggest some thoughts by way of queries (to the Dean, or to those who have heard or perused his discourses with so much care as to have made themselves masters of them) which hinder me from falling in with his sense of this passage of scripture.

QUERY I. Is not the immediate context, from the 12th verse to the 16th, a professed design of the apostle to bring to the remembrance of those to whom he writes the sum of what they had been taught; or of all things pertaining to life and godliness, “whereby they might be made partakers of

Ver. 3.

“ the

“ the Divine nature ^a,” and increase in it ^a; to which “ they ought to give diligence,” to the end that “ they might abound in all the knowledge of the fruits of the Christian doctrine,” and “ persevere therein unto the end;” and so “ have an abundant entrance ministered unto them into the everlasting kingdom of Christ ^b.” And is not this more likely to introduce a summary of those things which they had been taught; or of the apostolical doctrine, and the great evidence that was given to the truth of that doctrine by “ glory and virtue ^c,” in order to stir them up to keep them in remembrance; than to introduce a prediction of a particular future event, as the Dean all along supposes?

QUERY II. How can St. Peter be supposed to write, ver. 18, 19. to confirm them in the belief of a future event, in which they were so shaken, from the delay, as “ to make their hearts grow sick, and to be filled with fears and suspicions, lest they had believed in vain, and by which they were at last led away from their steadfastness, even to deny the Lord that bought them,” as the Dean supposes ^d; when in the 12th, 13th, 14th, and 15th verses, which immediately

^a Ver. 4.

^a Ver. 5, 6, 7.

^b Ver. 8, 9, 10, 11.

^c Ver. 3.

^d See his Discourses, p. 17, 18.

precede

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precede the text, and manifestly introduce it, St. Peter says, "He will always put them
 " in remembrance, and stir them up by put-
 " ting them in remembrance, that so they
 " may keep them in remembrance after
 " his decease?" And so he likewise says,
 2 Pet. iii. 1. Keep in remembrance, what?
 things doubtful, that they once believed,
 but now disbelieved; and disbelieved
 so far as to discard Christianity, because
 they disbelieved them? Does any one write
 to persons to keep such things in remem-
 brance? Language sure will not bear it. But
 when men are written to, to be "put in re-
 " membrance" (or to keep in remembrance),
 it is of such things as are known and be-
 lieved; as St. Peter himself says more ex-
 pressly, ver. 12. "Wherefore I will not be
 " negligent to put you always in remem-
 " brance of these things, though ye know
 " them, and are established in the present
 " truth."

QUERY III. Why may not "the power
 " and coming of our Lord Jesus Christ,"
 ver. 16. signify that "power with which Peter,
 " James, and John saw the kingdom of God
 " come, or the Son of man coming in his
 " kingdom," at the transfiguration, accord-
 ing to our Saviour's express prediction*. For

* Mark ix. 1. and Matth. xvi. 28.

that

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that that prediction relates to the transfiguration, where they saw him invested with such "honour, glory, and majesty," as was a glimpse of that future honour, glory, and majesty, with which he is to come to judgment, seems very plain; because all the evangelists, who give the account of that transfiguration, introduce it with that prediction ^f. And I am apt to think it most probable that this transfiguration is what our Saviour means by his "coming ^g." It is indeed a difficult place; but what seems to me to bid fairest to the meaning of it is this: "If they will not in one city receive you into their houses and give you what they have, but treat you, your doctrine and your message with reproach and contempt, so as to force you to shake off the dust of your feet for a testimony against them ^h, flee to another; for at present you are nothing but heralds to go and bid men repent, "because the kingdom of Heaven is "at hand," but are not as yet instructed sufficiently to explain to men particularly what that kingdom is. I will indeed furnish you with a mouth and wisdom which your adversaries shall not be able to resist; but not yet: and since at present there is no occasion for you to stay long in any city, especially

^f Matth. xvi. 28. and xvii. 1. Mark ix. 1, Luke ix. 27, 28.

^g Matth. x. 23.

^h Ver. 14.

with

with those that treat you ill, but go to another; so there are several cities of Israel for you to go through; and I shall want you with me as soon as you can well return, in order to be my companions and witnesses; for which purpose I have chosen you, as well as to preachⁱ: and particularly I shall want some of you to be present at my transfiguration; for you will see the Son of man come by that time you can execute the commission I now give you, make what dispatch you can." But, whatever the meaning of this difficult text may be, it is plain, that the occasion, design, and circumstances of this transfiguration, and the discourse of our Saviour that immediately precedes this prediction, lead us to this as the sense of these words. For the occasion, design, and circumstances of the transfiguration seem to be these: On our Saviour's asking the disciples or apostles, whom men said that he was, and whom they thought him to be? and on their at that time first owning him explicitly and in terms to be the Christ, or the anointed King of God; and on our Lord's giving Peter, when he made that noble confession, the keys of the kingdom of heaven^k; lest hence they should entertain expectations of his being to be a temporal Prince, and their being to be the

ⁱ Mark iii. 14.^k Matth. xvi. 13—21.

chief ministers of a temporal kingdom; he from that time first began to tell them, that he must suffer, die, and rise again ¹. Peter, thinking this entirely inconsistent with his being the King of the kingdom of heaven, or with making them the chief ministers of it, first reproveth his Master, and is then most sharply rebuked by him ^m; and he with the rest of the disciples are told, that self-denial and the cross are the ways that must lead them to his kingdom. But, to support them under a doctrine so disagreeable to flesh and blood, he acquaints them, that self-denial and the cross, on the one hand, or undue ease and gratification of themselves, on the other, would be suitably rewarded by him at the last, when he should come in his own glory, and in his Father's, and of his holy angels ⁿ; to render to every man according to his works. However, as the final judgement being at a great distance might not be sufficient to preserve their weak faith from falling; and to prevent their being offended, and leaving him, on their first hearing that he was to suffer and die, as other disciples of his had done on less occasions; and as our Saviour was to keep those men whom God had given him unto the end ^o, to the intent that they might be

¹ Matth. xvi. 21.

^a Luke ix. 26.

^m Ver. 22, 23.

^o John xvii. 12.

the chief ministers of his kingdom, so soon as he should take possession of it at his ascension, on which the very kingdom itself was to depend; our Saviour thinks fit to add immediately, that “there were some standing there that should not taste of death till they should see the Son of man coming in his kingdom^p,” or a representation of the glory which he should come to; and accordingly, a few days after, he is transfigured before them, and receives an attestation from the Father out of the most excellent glory, that (notwithstanding he was to die, yet) he was his well-beloved Son; and that though hitherto they had heard or obeyed Moses and Elias, or the law and the prophets, and that instead of the temporal promises they had given them; yet for the future they should only hear him^q. But then again, lest what they saw and heard in the holy mount should, instead of supporting them under the view of their Master’s suffering and their own, make them forget both; Jesus immediately again repeats it, that he must suffer and die, ver. 9, 12. and again more strongly and particularly, ver. 22. which we learn from St. Luke was the next day^r. Now what does all this, which plainly appears to be the occasion and

^p John xvii. 28.

^q Ver. 1—14.

^r Luke ix. 37, 44.

design and the circumstances of this transfiguration, teach us, but that it was a faint representation of the glory in which he is to come when he is to appear as a King; and that therefore it was that he said, that some there should not taste of death till they saw his kingdom come with power? For, by the account I have given of this transfiguration, I think, it will evidently appear, that the history St. Matthew gives of our Saviour, from the 8th verse of the xvith chap. to the 24th verse of the xviith chap. is closely connected, and is nothing but a relation of the steady pursuit of one design in our Saviour; namely, to take the apostles off from the expectations of a temporal kingdom, acquainting them then first that he was to suffer and die; but at the same time breaking this to them so as to prevent their taking offence at his cross: and then repeating that again, left the method he had taken to support them, under the expectation of his and their suffering, should be the means of their forgetting them, and of raising again those hopes of a temporal kingdom he was endeavouring to allay. And does not likewise the manner of St. Peter's expression naturally lead us to this interpretation; when he says, "For we have not followed cunningly devised fables, when we made known unto you the power

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“ and coming of our Lord Jesus Christ” (namely, at his transfiguration); “ but were “ (then) eye-witnesses of his majesty ?” As if he had said, “ We told you no idle tale “ cunningly devised by ourselves, but a real “ and certain fact, of which we were eye “ and ear-witnesses, when we gave you the “ account of Christ’s transfiguration on the “ mount (the greatest attestation Jesus received whilst he was in his state of humiliation); though we, who saw and heard “ this attestation, have received a word of “ prophecy, since his being exalted to the “ right-hand of the Father, that is a sure “ attestation to the truth of his religion (as “ well as a fuller declaration of it) than at “ his transfiguration before us.” And so makes the 16th and 18th verses to be an enforcement of what he had said, of our being called “ by glory and virtue,” ver. 3. which makes the connection of the whole chapter clear. This seems a natural and easy interpretation of the text; whereas the Dean’s will appear greatly laboured: though he has the singular felicity to make that which is the most laboured appear easy.

QUERY IV. Does the *παύσις τοῦ Χριστοῦ*, ver. 16. ever certainly signify Christ’s coming to take vengeance on the Jewish nation? If there

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there be two places in St. James where it possibly may be so understood, are there not above fifteen where it can scarce be understood of any thing but his coming in his future glory to judgement? And may not then his transfiguration on the mount be very fairly supposed to be called his "power and coming" by St. Peter, in this verse, as it is a resemblance of the glory and power which shall attend that coming?

QUERY V. What was the "exceeding joy," or the deliverance, which it was foretold the Christians should have (or which they actually had) by the destruction of the Jewish nation, that the hopes of it being deferred, should prove such a discouragement to those to whom St. Peter wrote, as to make them throw off the profession of Christianity, p. 16, 17. especially if those to whom he wrote were Jews out of Palestine; and much more if they were converted Gentiles, as it is very evident they were? See the Second Essay.

QUERY VI. Can St. Peter be supposed to compare a prediction of Christ's coming to take vengeance of the Jews, and to deliver his people, from the suggestion of the Spirit, or from the word of God, the surest evidences

dences that can be of his so coming, with Christ's transfiguration on the mount, which is no evidence at all of his so coming? Though I own his transfiguration might be alledged to remove an objection against his so coming, taken from the meanness of his appearance in life, and the miserable manner of his death, as the Dean puts it, p. 22, 23, 24. Or, in other words, can St. Peter be supposed to say, that that which is the fullest proof of a future event, is more sure than that which is no manner of proof at all of such a future event?

QUERY VII. Is it so agreeable to scripture phraseology, by "word of prophecy," to understand a revelation of a particular future event, as the revelation of the scheme of the gospel, or a series of events that should follow it, made to the apostles, and by them to the world? Which in other places of scripture is called "the word of wisdom," and "the word of knowledge," and "the word of prophecy;" all of which seem rather to denote the discovery of a system of knowledge, than the discovery of a particular future event. And in this sense it is that the author of the epistle to the Hebrews mentions "the word spoken by angels," Heb. ii. 2. which to be sure comprehends the ten words,

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words, if it does not that system of laws delivered from the xxth chapter of Exodus to the xxxiid. And in this sense is the word of God and of Christ often spoken of in scripture, as containing the whole system of those discoveries which God had made to his creatures, and particularly of that which he has made by Christ.

QUERY VIII. Why must a light shining in a dark place signify “ the glimmering “ small light (suppose) of a candle seen at a “ distance in a dark night?” p. 8. or, why may it not be “ a marvellous light” shining in a place that would otherwise be dark; and yet not to be compared with that far brighter light, which shall shine, when we shall come to be among the saints in light; and may be ourselves so irradiated, as to become like “ stars in the firmament, and as the sun for “ ever and ever.”

QUERY IX. Is there any thing in the text, that necessarily induces us to interpret, or any phraseology of St. Peter, or any other sacred writer, that will countenance us in interpreting, “ the day dawn, and the day “ star arising in our hearts,” to be the clear light in which things prophecied of will be placed

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placed by their accomplishment? p. 29, 30.
Or does not the phraseology of scripture rather lead us to interpret those phrases of a new and clearer revelation and discovery made immediately from God?

QUERY X. Is not prophecy to be attended to after it is accomplished? which the Dean's interpretation supposes St. Peter to imply, it is not, p. 10.

TILL I see these several queries answered to my satisfaction, I own, there are so many insuperable difficulties in the way of my embracing the Dean's interpretation. Whether I have been more fortunate in that which I have given in the First Essay, I must submit to the judgement of others. These difficulties, which I have here offered, will not affect my Exposition; it keeps entirely clear of them. Others perhaps may: If there are any, I am persuaded the Dean will find them out. I think, prophecy in this text is compared and preferred to the voice from heaven: and I likewise think it is New Testament prophecy that is spoken of, ver. 19. And consequently that that is compared and preferred to that voice. Herein I have the happiness
to

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to agree with the Dean in some measure, as I have had the misfortune, before I saw his interpretation, to differ entirely from all other Expositors. But with regard to what kind of New Testament prophecy St. Peter speaks of in this text, and in every thing else, I have the infelicity to differ from him also. I hope he will not think this the effect of my looking on his interpretation of this text with a rival's eye. I know how to value and esteem such great talents as the Dean is blessed with; how to return my thanks to God, the Author of every good and perfect gift, for them, especially when they are employed in the defence of Christianity; and how to make my hearty acknowledgements to the Dean himself, for the great entertainment and instruction his discourses have given me. I am very sensible of the service he has done religion, by several of the observations he has made on prophecy (notwithstanding that I cannot see how those observations result from his text); and what great lengths he has gone in stating some of those periods of the Old Testament, which, if he gives himself the trouble to read this Preface, he will find, I wish to see stated with the accuracy he is master of. For both these he has my thanks in particular, and I wish with all my soul he may go on. Nor can any friend to Christianity
forbear

forbear to wish that of one, who seems to have pried so curiously into the Bible as he has, as well as into the other parts of learning that are necessary to the understanding it fully; and knows how to treat the most dry and intricate subject with a clearness and spirit, that affords great pleasure, even where his thoughts do not give one entire satisfaction. He has his reader ever of his side; and makes one with his opinion true, where, upon examination, it does not always appear to be so. I have made these short observations therefore, I assure him, from no such selfish or unfriendly disposition, as jealousy for my own discoveries, or envy at his; but only to shew the world, why he has not gained me to his opinion (an instance of respect due to the real merit of his work), and to give him, if he pleases, an opportunity to help me out, where I stick. That may, perhaps, be a service, not only to me, but to others; either by satisfying those who may want satisfaction in this point as much as I do, or by confirming and clearing those in his sense of the text, who are already gone into his way of thinking about it.

THERE is one thing more, of which I must advertise the reader, before I conclude this

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this Postscript; namely, that I have very lately had reason, on considering carefully the time of St. Paul's writing his epistle to the Galatians, to alter my opinion about it. Till within these six weeks, I thought, with Bishop Pearson, from an expression St. Paul uses in the latter end of his first epistle to the Corinthians, that the epistle to the Galatians was written but a little before that to the Corinthians. The place I refer to, is 1 Cor. xvi. 1. "Now concerning the collection of the saints, as I have given order to the churches of Galatia, so do ye," &c. It must be owned, the expression countenances this opinion; and would incline one at first view to think, that the orders there said to be given to the churches of Galatia were contained in that epistle of St. Paul to this church that is come to our hands. This occasioned my fixing the writing of it from Ephesus about the year 57, in the Abstract of the Abstract. But I apprehend, on considering the epistle to the Galatians itself more carefully, that there are plain marks of its being written about three years sooner; namely, between St. Paul's first and second journey to Galatia. I have given my reasons for this opinion in the Abstract, where I mention St. Paul's writing this epistle. Now, in balancing these

these counter-evidences, when I was taking the last review of the Abstract, before I sent it to the press, I think the latter outweighs the former very much; especially if one considers, that such particular orders as St. Paul says, 1 Cor. xvi. 1. he had given to the churches of Galatia, are not to be met with in his epistle to that church; though there is something that looks like general orders for collections, Gal. vi. 6—10. This last chapter of the Galatians made me, for some time, the rather incline to think, that the orders, which St. Paul says he had given to the churches of Galatia, 1 Cor. xvi. 1. might refer to this epistle. Perhaps this might contribute to mislead Bishop Pearson and others in this point. But, on considering it with more attention, it appears, that these orders must have been contained in an epistle written to that church at some other time, or verbal orders sent by some messenger; and then they will have nothing to do with the present case. I have therefore in the Abstract fixed the time of St. Paul's writing the epistle to the Galatians about the year 53: and suppose it to be written from Corinth the first time of his being there; perhaps about the time of his leaving that place in order to go to Jerusalem: or perhaps it might be from Ephesus (in his way to Jerusalem)

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falem) the first time of his being there,
ann. 54.

HAVING altered my opinion in this matter, between the time of printing the Abstract of the Abstract and the Abstract itself, I thought it would be fairer to make them differ, and own this alteration in my opinion, than to make them agree, by concealing it. And since, for this reason, they differ in this particular, I thought it necessary to acquaint my reader how they come to do so.

ESSAY

(before) the first time of his being there
and so.

HAVING altered my opinion in this mat-
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than to make them agree, by concealing it.
And since for this reason, they differ in this
particular, I thought it necessary to acquaint
my reader how they come to do so.

The second period of the conversion of the Jews; being the period when the gospel began and continued to be preached to the Samaritan Jews, and to the Jews of the rest of Judaea, as well as to the Jews of Jerusalem.

The third period of the conversion of the Jews; being the period when the gospel began and continued to be preached to the Jews beyond the confines of Judaea, Phoenicia, Cyprus and Antioch, as well as to the Jews of Jerusalem, Judaea, and Samaria.

The first period of the conversion of the Jews; being the period of the conversion of Cornelius and his household, the first-fruits of the devout Gentiles.

The second period of the apostolic commission for life, after the descent of the Holy Ghost; or, the period of the conversion of the prodigies of the gate, or devout Gentiles, as well as Jews; consisting of,

The second period of the conversion of the devout Gentiles; being the period of the great harvest or conversion of the devout Gentiles.

The first period of the conversion of the Hebraeans; being the period of the conversion of the Hebraeans; being the period of the great harvest of the Hebraeans at Antioch in Phidias.

The first period of the conversion of the Hebraeans; being the period of the conversion of the Hebraeans; being the period of the great harvest of the Hebraeans at Antioch in Phidias.

The third period of the unknown conversion of the Hebraeans; being the period of the great harvest of the Hebraeans at Antioch in Phidias.

Road towards Gaza.

Jerusalem.

Road to Damascus.

Damascus.

AAARIA DASSATA.

Damascus.

Jerusalem.

Caesarea.

Tarsus in Cilicia.

Syria.

Lydda.

Joppa.

Caesarea.

Tarsus in Cilicia.

Syria.

Lydda.

Joppa.

Caesarea.

Tarsus in Cilicia.

Syria.

Lydda.

Joppa.

Caesarea.

Tarsus in Cilicia.

Syria.

Lydda.

Joppa.

Caesarea.

Tarsus in Cilicia.

Syria.

Lydda.

Joppa.

Acts viii. 26.

Acts ix. 1.

Acts ix. 3.

Acts ix. 8.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

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Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

Gal. i. 17.

the apostles, hearing of Philip's success, sent down Peter and John, who praying and laying their hands on them, conferred the Holy Ghost, who, as it is remarked, had as yet fallen on none of them. Acts viii. 14-18.

The two apostles, after testifying and preaching the word of the Lord in several villages of the Samaritans, return to Jerusalem. Acts viii. 25.

Philip, by order of an angel, meeting the eunuch, a treasurer of Queen Candace, a prodigy of righteousness, returning back from the feast, converts and baptizes him; is caught away by the Spirit, and found at Asotus; preaches in several cities, till he comes to Caesarea, where he fixes. Acts viii. 26, 27, 28, 29.

Saul, not satisfied with expelling his fury in Jerusalem and Judaea, takes letters to the synagogues in Damascus against the Christians. Acts ix. 1, 2.

As he goes, he sees a bright light shining from heaven, surrounding him and his companions; is struck down from his horse blind; and, pursuant to Christ's orders, goes to Damascus. Acts ix. 3-9, xii. 11, and xvi. 13.

Falls and prays three days; has a vision of Ananias, a disciple, or a converted prodigy of righteousness, Acts xii. 22, coming to him; and Ananias, having a correspondent vision, appears to both visions, Acts ix. 9, 10.

Goes to him, lays his hands on him, gives him sight, baptizes him, acquaints him with what he is immediately to do, and what he is afterwards designed for; namely, to be a witness. He is filled with the Holy Ghost. Acts ix. 17, 18, and xii. 22-17.

Saul immediately preaches Christ in the synagogues, that he is the Son of God, or very Christ, or the faith that he once destroyed. Acts ix. 20, 22, 23.

Soon after he goes to preach the faith in Arabia Defensa (that he might appear he did not receive it from "flesh and blood," and that he might not build on another man's foundation), but still to the Jews only. Gal. i. 17, Rom. xv. 20.

He comes again to Damascus, and preaches to the Jews, who took counsel to kill him. The governor being persuaded by the Jews to watch the gates for him, he escapes in a basket let down from the wall. Acts ix. 23-25, 2 Cor. xi. 32, 33.

Saul comes to Jerusalem, to see Peter; affixes to join the disciples, who do not believe him to be a disciple, till Barnabas brought him to Peter and James, declaring how he had seen the Lord. Acts ix. 27, Gal. i. 18, 19.

Saul speaks there boldly in the name of the Lord Jesus, and disputes against the Hellenist Jews, who go about to slay him; but remains unknown by face to the churches of Judaea. Acts ix. 28, 29.

The brethren, knowing the design of the Hellenist Jews, bring him down to Caesarea. Acts ix. 30.

And then send him forth to Tarsus, the place of his birth. Ibid.

Saul comes into some parts of Syria, but not to Antioch as yet, there being many converts already there. On Saul's conversion, the churches of Judaea, Galilee, and Samaria have rest. Acts ix. 31.

Peter, taking that occasion to pass through Judaea, Galilee, &c. comes to the saints which dwell at Lydda; cures Aeneas of the palsy, who had laboured under it eight years. Acts ix. 32.

Peter raises Tabitha or Dorcas from the dead. The gospel having now been preached to the Jews at Jerusalem, Judaea, and Samaria, and the countries bordering on Palestine, things are disposed for preaching it to the Gentile prodigies. Acts ix. 40, 41.

Peter falling into a trance, had a vision of the sheet, and hears the voice of the Lord from heaven, and has a revelation from the Spirit, whilst he was musing on it, to go with the three men, that were enquiring for him. Acts ix. 9-21.

Cornelius, having a correspondent vision of an angel at the same time, sends for Peter to Caesarea. Acts ix. 31-7.

Peter coming to Cornelius's house at Caesarea, preaches to the family and friends; declaring that he and the apostles were "witnesses of Christ's resurrection, chosen witnesses, and commanded to testify." Acts ix. 39-43.

Whilst he is speaking, the Holy Ghost falls upon them, and he baptizes them. "They speak with tongues, and magnify God." The Jews that were with him are astonished at their receiving the Holy Ghost. Acts ix. 44, 45, 46, 47, 48.

They that were of the circumcision at Jerusalem contended with Peter on his converting with prodigies of the gate; but, on his account of the matter, are silenced. Acts ix. 48.

The dispersed by the persecution on Stephen's death had preached as far as Phoenicia, and Cyprus, and Antioch, "but to the Jews only," particularly some of Cyprus and Cyrene; but now to the Greeks, prodigies of the gate, with great success. Acts ix. 23, 24.

Tidings of this conversion of the prodigies of the gate reaching the church of Jerusalem, they send forth Barnabas to go as far as Antioch in Syria, who converts and confirms great numbers of them. Ibid.

After Agrippa kills James, and proceeds to put Peter in prison, an angel delivers him, by opening the prison-doors; and he goes out of Jerusalem to another place. Acts xii. 1-24.

Barnabas, on his great success with the prodigies of the gate at Antioch, (whether he was now returned), and brings him to Antioch, where they taught "much to the people" (many prodigies of the gate); then and there the disciples are first called Christians. Here was the great harvest of the prodigies of the gate. Acts xi. 26.

Agrippa foretelling a death, the disciples find relief to the brethren in Judaea by Barnabas and Saul; and lodge it in the hands of the elders; here first mentioned, as they relate to the Christian church. Acts xi. 27-30.

Saul saw no apostle here. But being in prayer in the temple, and falling into a trance (as Peter did, Acts x.), was caught up into the third heaven, and saw Christ, who revealed the gospel of the Gentiles to him, and bid him preach it to them. Acts xii. 16-19. 2 Cor. xii. 1. Gal. i. 12.

Barnabas and Saul, taking Mark, otherwise John, for their minister (who accompanies them, Peter being gone from Jerusalem), come to Antioch, where the call of Saul and Barnabas to the apostleship is notified to the church by the prophets. Acts xiii. 1-4.

The church recommended them to the grace of God by fasting and prayer and laying on of hands, and sent them forth to their work. They had Mark with them. Ibid. Acts xiv. 26, and xiii. 5.

Saul and Barnabas preach in the synagogue of the Jews. Acts xiii. 5.

Sergius Paulus sends for Barnabas and Saul to hear them, as Cornelius had done to Peter; and, on Saul's striking Elymas blind, for endeavouring to keep the Proconsul in that darkness from which Saul was sent to turn the Gentiles (after reproaching him, as Peter had done Simon Magus) converts Sergius Paulus, the first-fruits of the idolatrous Gentiles. Acts xiii. 6, 7-12.

Saul is first here called Paul, or designed by the Roman name, which was given him, as well as Saul, at his circumcision. Acts xiii. 9.

Mark, departing from them, returns to Jerusalem; choosing rather to go back to Peter, then returned to Jerusalem, than to proceed with Paul in a perilous and fatiguing journey. This year Mark is supposed to write his gospel. Acts xiii. 13.

Paul preaches to the Jews and prodigies of the gate in the synagogues; and, later also, says, that "Christ was seen after his resurrection of them which came up from Galilee to Jerusalem with him," and who are his witnesses unto the people. Paul declares Christ to be raised from the dead. Acts xiii. 24, 25, 26, 30-34.

Not on the persecution of the Jews, and on the desire of the idolatrous Gentiles, he and Barnabas were both, and turned to them. Here was the first harvest of idolatrous Gentiles. Acts xiii. 45, 46-49.

They, being repelled their costs by the Jews, shake off the dust of their feet. But the "disciples were filled with the Holy Ghost." Paul is now placed before Barnabas. Acts xiii. 50, 51, 52.

Paul and Barnabas went into the synagogues, and converted many Jews and Greeks ("Barnabas was called Paul"). Acts xiv. 1.

Paul cures a cripple that had been born lame; scarce refrains the people from worshipping him and Barnabas; is stoned, as he had consorted to the stoning Stephen. Acts xiv. 5, 11-19.

Paul and Barnabas go through their towns, ordaining elders ("young men") in every church; commanding them and the churches with prayer and fasting to the Lord. Acts xiv. 23.

They return from the work, which they had fulfilled; and acquiesce a door of faith unto the Gentiles. Acts xiv. 27.

Certain men coming down from Jerusalem, with a pretended authority from the apostles, have, begun the question, Whether the brethren should not be subject to Moses' law. Acts xv. 1, 2.

Here St. Paul had a revelation to go to Jerusalem, and perhaps a revelation also to impart the gospel he preached to the idolatrous Gentiles, and their conversion, privately to James, Cephas, and John. Gal. ii. 2, 3, 9.

[illegible]

By the ministry or dispensation of the Spirit ; or, the period of things pertaining to the kingdom of God actually come, clearly and fully taught the disciples by the Spirit, sent by Christ, on his exaltation to the right-hand of God : his exaltation to the Spirit's teaching or, the period of the Spirit's teaching and witnessing from and for Christ ; and of Christ's being witnessed to only by the gifts of the Holy Ghost in the disciples :

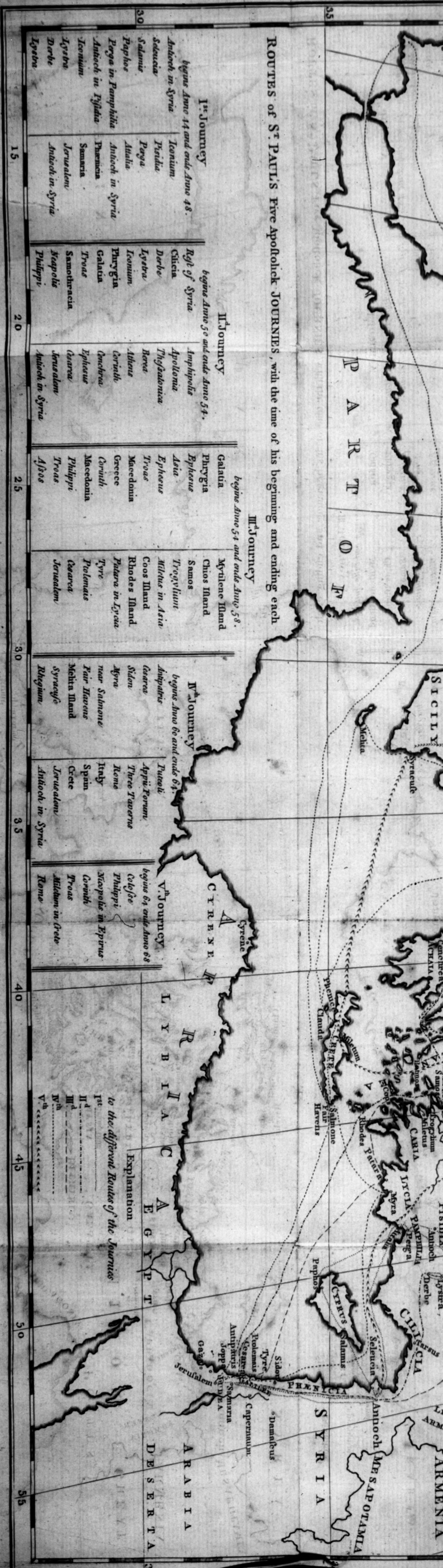
Before the es-
truction of
Jerusalem,
consisting of

The third period of the apostles' commission for life, after the descent of the Holy Ghost; or, the period of the conversion of the idolatrous Gentiles or Heathen, as well as of Jews and of devout Gentiles; consisting of,

The second period of the conversion of the Hebrews; being the period when their conversion and gospel was unknown to any of the twelve apostles, or any of the church of Jerusalem, besides Peter, James, and John.

[illegible]

Paul, taking Titus with him, goes through Phœnicæ and Samaria, and declares the conversion of the Gentiles, which causes great joy. I believe, however, this conversion is only understood by the churches to be a great conversion of devout Gentiles. Acts xv. 3.
Paul, Barnabas, and Titus come to Jerusalem; Paul would not suffer Titus to be circumcised, to preserve the truth and liberty of the Gentile gospel. Gal. ii. 4, 5.
Paul communicates the gospel, which he preached to the Gentiles, privately to James, Cephas, and John; relates the conversion of the Gentiles to the church; understood still, by the church, of the devout Gentiles. Gal. ii. 6-9. Acts xv. 4, 12.
Here the epistle is written from the apostles, elders, and brethren, the three ranks or orders in the primitive church, to the brethren of the Gentiles in Antioch, Syria, and Cilicia. Paul and Barnabas, with Judas and Silas, prophets of the church of Jerusalem (chief or leading men) bring the letter. The two last "exhort them;" and Judas returning to the apostles, Silas abides with them at Antioch. Acts xv. 23, 24.
Peter coming hither, after certain persons came from James, abstains from conversing with the Gentile Christians, and carries Barnabas into the same dissimulation; for which Paul reproves them sharply. Gal. ii. 11-21.
This producing a difference between Paul and Barnabas, laid the foundation of their parting; when Barnabas would take Mark to strengthen and confirm the Gentile churches, which he refused to go and convert. Acts xv. 37, 38.
Paul, leaving Barnabas and Mark to go to Cyprus, chose Silas, otherwise Silvanus, who was present in the assembly at Jerusalem, and had abode some time at Antioch, for his companion. They are recommended by the brethren to the grace of God. Acts xv. 39, 40, 42, 44.
Paul went through these countries, visiting and strengthening the disciples. As he goes through the cities of Syria and Cilicia, delivers the decrees to be kept that were ordained at Jerusalem; and the churches are established. Acts xvi. 4, 5.
Paul circumcises Timothy, a disciple, son to a Jewish woman by a Greek, being of age to give his own consent; and probably gave him then "the gift of the Holy Ghost," by laying on his hands. Acts xvi. 1-4. 1 Tim. iii. 14. 2 Tim. i. 6.
Here he was received as "an angel of God," as Jesus Christ. Gal. iv. 14.
Paul had a vision to go over into Macedonia; and here Luke becomes the companion of St. Paul; as appears from changing his title, and, instead of speaking of Paul and Silas, saying "we and us, to the end of the Acts. Acts xvi. 9, 10. and xviii. 16.
Paul converts Lydia, a prototype of the gate, and disposes the physicians. Paul and Silas are cast into prison, and let in the stocks; they convert the jailer and his family. The physicians are flung open by an earthquake. Acts xv. 14, 16, 23, 24, 26.
Some Jews believed, a great number of devout Greeks (Gentiles, *orthodox* "Evangelists") and several of the chief women, and devout Gentiles too. 1 Thess. i. 9. and iv. 3, 5, 6. Acts xvii. 4.
Here the Jews feared the tribulation, to see whether Paul's doctrine was true. Many believed, and several honorable Greeks (Gentiles), men and women. Acts xvii. 11, 12.
Paul preaches on Mars's Hill, converts a few, and among others Dionysius the Areopagite, and Damaris; sends Timothy to visit the Thessalonians, and stays there till Timothy returned with good news from them. Acts xvii. 22. 1 Thess. iii. 1, 2.
Paul finds Aquila with Priscilla here. They all male, tents. Paul preaches to the Jews that Jesus is Christ, and on their blaspheming, tells them he will go to the Gentiles; gains the synagogue, and goes and lives with Justus, a prototype of the gate. Acts xviii. 5, 6, 7. 1 Cor. i. 1.
Crispus, the ruler of the synagogue, believes, and sends to succor Crispus, accites him before Gallio. He afterwards seems to be the companion of Paul. Acts xviii. 8, 12.
Writes his first epistle to the Thessalonians, and his second a little after. Has a vision of the Lord to order him to stay at Corinth, and to encourage him. Acts xviii. 9, 10.
He is carried before Gallio, who refuses to hear the Jews against him; they not accusing him of anything that was a crime. Acts xviii. 12-18.
Preaches in the synagogue; leaves Aquila and Priscilla there; but promises to return to them after he had been at the tent. They instruct Apollus a Jew, a disciple of John Baptist. Acts xviii. 19-21, 24, 25.
Sails to Cæsarea.
Salutes the church. Makes no stay there.
Spends sometime here. Acts xviii. 23.
Goes over Galatia.
And Phrygia, strengthening all the disciples.
Paul returns hither from Jerusalem, according to his promise; finds twelve of John's disciples, whom he converts and baptizes, and to whom "he gives the Holy Ghost," by the laying on of his hands. They speak with tongues and prophecy." Acts xix. 1-8.
Leaves the Jews, on their blaspheming; separates the disciples; disputes at Tyrannus's school for two years; and teaches all Asia, both Jews and Greeks ("Evangelists, Gentiles"). Acts xix. 8-11.
Special miracles are wrought by Paul, in curing and dispossessing at a distance. The Jewish exorcists are baffled. Many converted, and magical books burnt. Acts xix. 11, 12, 16, 17.
Paul stays in Asia for a season; whence he sends Timothy with Erastus to Macedonia, to forward the collection. Then goes from these parts of Asia to Ephesus. Acts xix. 21, 22.
2 Cor. ix. 3, 4.
Hence he writes to the Galatians; and an answer to a letter he received from the Corinthians, brought by Apollus and others. This answer (being his first epistle to them that is preserved) he sends by Stephanus, etc. 1 Cor. i. 2, and x. 12, 17, 18.
Being expelled by Demetrius from Ephesus (where however he bids Timothy stay), he comes to Troas. In his way thither, he delivers Hymeneus and Alexander to Satan; and from hence writes his first epistle to Timothy. 1 Tim. i. 22, and i. 3.
But not finding Titus, he goes from thence to Macedonia to find him. Finds him there, and from him good news of the Corinthians. 2 Cor. vii. 5, 6.
From thence goes with Titus and Luke on to Greece; where Timothy comes to him from Ephesus. Paul writes his second epistle to the Corinthians, in Timothy's name and his own, and sends it by Titus and Luke, just before he went to them. 2 Cor. viii. 6, 10, 18. xii. 14, xiii. 1, and iv. 4.
From the other parts of Greece, Paul goes to Corinth, according to his promise, 2 Cor. xii. 14, and xiii. 1. Writes his epistle to the Romans, and sends it by Phœbe, a sister of the church of Cenchreae. Rom. xvi. 1, and xv. 23.
From Corinth he goes to Macedonia, making that his way to Jerusalem, with the collections, to avoid the ambush of the Jews. Acts xx. 2, 3.
From the other parts of Macedonia he comes to Philippi. Stays there during the days of unleavened bread; but sends his companions, the messengers of the churches, before to Troas. Acts xx. 5.
He soon follows them; they stay there seven days, Paul preaching till midnight, on the first day of the weeks, Eucharist falls from a room three stories high; but is restored by Paul. Acts xx. 7-12.
From Troas, Paul's company takes ship. But he goes a-foot to Atona. Acts xx. 13.
Sends for the elders of the church of Ephesus, whom, he says, the Holy Ghost had made bishops ("Evangelists"). Acts xx. 17, 23.
The Holy Ghost witnessed, that bonds and afflictions every where abide him; he goes bound in the Spirit to Jerusalem, declaring he had testified both to Jews and Greeks. Acts xx. 28, 34.
Disciples say to Paul, by the Spirit, that he should not go up to Jerusalem; that is, dissuaded him from it, as very perilous. Acts xx. 4.
Paul, Luke, and the rest of their company, enter the house of Philip the Evangelist, one of the seven deacons. Agabus by the Spirit foretells Paul's being bound by the Jews at Jerusalem.



ROUTES of ST. PAUL'S Five Apostolick JOURNIES, with the time of his beginning and ending each

I st Journey		II ^d Journey		III ^d Journey		IV th Journey		V th Journey	
begins Anno 44 and ends Anno 48.		begins Anno 50 and ends Anno 54.		begins Anno 54 and ends Anno 58.		begins Anno 60 and ends 64.		begins 64 ends Anno 68	
Antioch in Syria	Iconium	Regl of Syria	Antiochia	Galatia	Mytilene Island	Antipatris	Cyrene	Colese	Philippi
Seleucia	Pisidia	Derbe	Thysalonica	Phrygia	Chios Island	Caesarea	Jerusalem	Neapolis in Epirus	Corinth
Salamis	Perga	Lystra	Berea	Ephesus	Samos	Sidon	Antipatris	Corinth	Troas
Paphos	Attalia	Iconium	Athens	Asia	Trogyllum	Myra	Antipatris	Crete	Jerusalem
Perga in Pamphilia	Antioch in Syria	Phrygia	Corinth	Galatia	Miletus in Asia	near Salomone	Antipatris	Jerusalem	Antioch in Syria
Antioch in Syria	Phoenicia	Galatia	Antiochia	Phrygia	Coos Island	Antipatris	Antipatris	Jerusalem	Antioch in Syria
Iconium	Samaria	Troas	Ephesus	Phrygia	Rhodes Island	Antipatris	Antipatris	Jerusalem	Antioch in Syria
Lystra	Jerusalem	Samothracia	Caesarea	Phrygia	Tyre	Antipatris	Antipatris	Jerusalem	Antioch in Syria
Derbe	Antioch in Syria	Neapolis	Jerusalem	Phrygia	Polemais	Antipatris	Antipatris	Jerusalem	Antioch in Syria
Lystra	Antioch in Syria	Philippi	Antiochia	Phrygia	Jerusalem	Antipatris	Antipatris	Jerusalem	Antioch in Syria

to the different Routes of the Journeys

Ist Journey

II^d Journey

III^d Journey

IVth Journey

Vth Journey

Explanation

to the different Routes of the Journeys

A MAP of
the TRAVELS and VOYAGES of
S: P A U L,
with his
Five Apostolic Journeys or Voyages.

Engraved by T. Jefferys Geographer to the KING.



In a SCHEME; representing their Commissions, Travels, and Transactions, in one View; especially with regard to what peculiarly belonged to the Apostolical Office, and the Method in which they propagated the CHRISTIAN RELIGION.

Some

2 AN ABSTRACT OF THE SCRIPTURE

Ar. Dem.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable transactions.	Proofs of the Transactions.
31			Luke viii. 40.	Some time after, Jesus called these twelve unto him, and gave them power and authority over all devils and unclean spirits, to cast them out, and to heal all manner of sickness and disease : and sends them forth two by two, saying, Go not into the way of the Gentiles, and into any of the cities of the Samaritans enter ye not ; but go rather to the lost sheep of the house of Israel, to preach the kingdom of God, which " is at " hand." Heal the sick, cleanse the lepers, cast out devils ; freely ye have received, freely give. And whosoever will not hear your words, shake off the dust of your feet, as a testimony against them. And they departed, and went through the towns, preaching the gospel : and preached that men should repent. And they cast out many devils, and anointed with oyl many that were sick, and healed them.	Mat. x. 1. Mark vi. 7. Luke ix. 1, 2. Mat. x. 15. Mark vi. 11. Mat. x. 40. Luke ix. 5. Mark vi. 12, 13. Luke ix. 6.
32	Galilee, near the Lake.			Some time after, the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. Here the commission ends. And now they continue with him, to be the better acquainted with what Jesus said and	Mark vi. 30. Luke ix. 10.

did.

HISTORY OF THE APOSTLES.

3

An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions	Proofs of the Transactions.
32				did. And the harvest being great, Jesus sends forth other seventy, with the same commission, in their stead.	
33	Cæsarea Philippi.		Mat. xvi. 13. Mark viii. 27.	On Peter's noble confession, Jesus said unto him, "Thou art Peter, and on this rock will I build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."	Mat. xvi. 18, 19.
	Caperna- um.		Mar. xvii. 24.	At Capernaum, Christ said unto the twelve (beginning now to open their new commission for life to them), "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Again, I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.	Mat. xviii. 18, 19.

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HISTORY OF THE APOSTLES.

5

An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				“ will send in my name, he “ shall teach you all things, “ and bring all things to “ your remembrance, what- “ soever I have said unto “ you. When the com- “ forter is come, he shall “ testify of me: and then “ (fearful as you now are) “ you also shall bear wit- “ ness, because ye have been “ with me from the begin- “ ning. — Nevertheless, I “ tell you the truth: it is “ expedient for you that I “ go away: for if I go not “ away, the Comforter will “ not come unto you; but “ if I depart, I will send “ him unto you. And when “ he is come, he will re- “ prove the world of sin, “ and of righteousness and “ of judgment. — And he “ will guide you into all “ truth: for he shall not “ speak of himself, but “ whatsoever he shall hear, “ that shall he speak; and “ he will shew you things to “ come. He shall glorify “ me: for he shall receive “ of mine, and shall shew it “ unto you. All things that “ the Father hath are mine, “ therefore, said I, he shall “ take of mine, and shew it “ unto you. — And in that “ day ye shall ask me no “ thing; verily, verily, I	John xv. 27. John xvi. 7, 8. John xvi. 13—15. John xvi. 23, 24.

6 AN ABSTRACT OF THE SCRIPTURE

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
33				“ say unto you, whatsoever “ ye shall ask the Father in “ my name, he shall give it “ you. Hitherto ye have “ asked nothing in my name; “ ask, and ye shall receive, “ that your joy may be full. “ —And, addressing himself “ to God, he says, As thou “ hast sent me into the “ world, even so have I also “ sent them into the world. “ And for their sakes I sanc- “ tify myself, that they also “ may be sanctified through “ the truth. —And the glo- “ ry which thou gavest me, “ I have given unto them: “ that they may be one, e- “ ven as we are one.”	John xvii. 8, 19. John xvii. 12.
			Luke xxiv. 33- 36.	The evening of the day, in which he arose from the dead, he said unto them; “ Thus it is written; and “ thus it behoved Christ to “ suffer, and rise from the “ dead the third day, and “ that repentance and re- “ mission of sins should be “ preached in his name, or “ by his authority, among “ all nations, beginning at “ Jerusalem.” He being, by his resurrection from the dead, declared to be the Son of God, and the heir and governor of all things, and being in a few days to have all power put into his hands.	Luke xxiv. 46- 49.

“ And

HISTORY OF THE APOSTLES.

7

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33	Mountain in Galilee		Mat. xxviii. xvi. 7. and xxvi. 32. Mark xvi. 17, 18.	“ And ye are witnesses of these things ; as my Father hath sent me, so send I you.” And when he had said this, he breathed on them, and said, “ Receive ye the Holy Ghost: whose-soever sins ye remit, they are remitted ; and whose-soever sins ye retain, they are retained.” Jesus met the eleven in a mountain in Galilee (perhaps the very mountain where he chose them, and where, it may be, he was transfigured), according to his appointment before his death ; Mat. xxvi. 32, and Mark iv. 28, and just after his resurrection ; Mark xvi. 7. And being assembled together with them there, Acts i. 4. (the other times he appeared to them, after his resurrection, seems to have been by surprize), says to them ; “ Go into all the world, and preach the gospel to every creature. And these signs shall follow them that believe, In my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands	John xx. 21—24. Mark xvi. 15. 19.

8 AN ABSTRACT OF THE SCRIPTURE

An. Dom.	places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33	Jerusalem.			" on the sick, and they shall recover." And Jesus spake to them, saying, " All power is (now declared to be, and will very suddenly, viz. at my ascension, actually be) given unto me in heaven and earth: go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded: and lo, I am with you to the end of the Age." Then he directs them to go up to Jerusalem (whither their present fears would probably have hindered them from going, without his particular orders), and commands them to tarry there till they were endued with power from on high; or till they received the promise of the Father: "which," says he, " ye have heard of me: That John baptized with water, ye shall be baptized with the Holy Ghost not many days hence." The eleven return with Jesus from Galilee to Jerusalem, Acts xiii. 31. And when they were come together thert, they ask him,	Mat. xxviii. 18—20. Luke xxiv. 41. Acts i. 5. Acts i. 6.

" If

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
33	Mount Olivet.		Luke xxiv. 50. Acts i. 12.	“ If the meaning of his “ coming back with them “ thither, was to restore the “ kingdom to Israel?” which they do not ask so much out of so great a degree of impatience for restoring the kingdom; as out of surprize at the thought that he should restore the king- dom to a nation, that had used him with such cruelty so lately at this very place. Jesus tells them, it is not for them to know the times and seasons; but add, “ ye shall “ receive power, after that “ the Holy Ghost is come “ upon you, and ye shall “ be witnesses unto me, both “ in Jerusalem, and in all “ Judæa, and in Samaria, “ and in the uttermost parts “ of the earth.” And af- terward they went forth, and preached every where, the Lord working with them, and confirming the words with the signs following: as will appear in the sequel. Jesus, on the fortieth day after his resurrection, led the eleven out of Jerusalem to- wards Bethany, as far as the Mount of Olives. Where he blessed them, and was then taken up from them. They seeing him ascend gradually, till at last a cloud of glory took him out of their sight.	Acts i. 8. Mark xvi. 20. Acts i. 9. Luke xxiv. 51. They

[illegible]

HISTORY OF THE APOSTLES.

11

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
33				and the lot fell upon Mat- thias, and he was numbered with the eleven apostles. God ordered it so, that a twelfth apostle should be ap- pointed before the feast of Pentecost, that the Holy Ghost might then fall on him, as well as on the other eleven. Jesus having, a little be- fore his death, intimated their new commission to them, and, after his resur- rection, given it to them in ample terms, but respiteing the execution of it till the descent of the Holy Ghost ; that restraint was now to be taken off. When the day of Pentecost therefore was fully come (being the fiftieth day after Jesus's resurrection, and the tenth after his ascen- sion, in the morning), he be- ing now seated at the right hand of God, and exalted to be Lord of all things, hav- ing received the gift of the Holy Ghost from the Fa- ther, or for the filling his church with all fullness, and being invested with all pow- er, sends down the Holy Ghost on the apostles, to qualify them for his ambaf- sadors ; and on the rest of the hundred and twenty, to prove more fully his being	Acts ii. 1-5.

exalted

An. Dom.	Place: whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				exalted to the right hand of God; and in this manner. As they were all, with one accord, in one place; suddenly there came a sound from heaven, as of a rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire; and it sat upon each of them. And they "were" "all filled with the Holy Ghost," and began "to" "speak with other tongues, as the Spirit gave them utterance." And there were dwelling (or sojourning, <i>κατοικοῦντες</i>, for some of them were dwellers, <i>οἱ κατοικοῦντες</i>, in Mesopotamia, ver. 9, and therefore could only be sojourning at Jerusalem) at Jerusalem, Jews, devout men, out of every nation under heaven, and proselytes of righteousness from Rome. Peter preaches, and "witnesses Christ's resurrection" to them, saying, "Ye Jews, and all ye that sojourn at Jerusalem" (and whom afterwards he calls "men of Israel," ver. 32.) "repent and be baptized every one of you, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to	Ver. 7-14. Ver. 14-41. Ver. 32. "all"

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				“ all that are afar off: (your “ most distant countrymen, “ or, those Jews who live in “ countries as remote from “ Judæa, as the countries “ which gave you birth, and “ their most distant posterity).” And with many other words did he testify unto them. And they that gladly received the word were baptized. And the same day there were added unto them about three thousand souls. Peter imparts the Holy Ghost to them. The believers had all things so far in common, that none lacked. For that none might want, they did not only contribute to the necessities of the poor out of their revenues, but sold their goods and possessions: an high instance of the disinterestedness, self-denial, and charity, that this dispensation of the Spirit was designed to produce in the minds of men. And perhaps an homage they were desirous publicly to pay to Christ at his advancement to his royal power, bringing presents to the apostles his chief ministers, and his poorer subjects; agreeable to the prophecy of the 110th psalm: where Christ's investiture with royal power being foretold, ver. 1, 2, it is immediately	Ver. 40. Acts ii. 38, 44, 45.

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				mediately added,, ver. 3. " That the people shall " bring free-will offerings " in the day of his power." They sold these lands too, it may be, the rather, because they expected the utter destruction of the Jewish state in a few years, according to Daniel's and our Saviour's predictions, Dan. ix. 26. Mat. xxiv. Luke xxi. Peter and John, the two great apostles (the one who loved Jesus, the other who was beloved by Jesus, above all the rest), go up to the Temple to prayer. As they go up, Peter, by faith in Christ, heals a beggar that had been lame from his mother's womb, at the gate of the Temple, called The Beautiful; and preaches to the people, " witnessing Christ's resurrection," and that God having raised him up, " first sent him to bless them" (the Jews), in turning away every one of them from his iniquities; and converts a great number: the men who were present at this miracle, and heard and saw the apostles (see Acts iii. 11. compared with chap. iv. 4—21.) were about five thousand. The priests and the Sadducees being offended at this cure, at Peter's preach-	Acts iii. 2-9. Ver. 15-26. Acts iv. 4. Acts iv. 1-3.

ing,

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				ing, through Jesus, the resurrection of the dead, and at the great number of converts; and the Roman officer, who guarded the Temple, being apprehensive of the consequences of so great a concourse of people, went with the priests and the Sadducees, and seized Peter and John, and put them in hold; and notwithstanding Peter's bold avouching this miracle to be wrought by the name of Jesus, whom they declare that God, the God of Israel, whom they acknowledged and worshipped, had "raised from the dead," and that by the name of that same Jesus alone, we can be saved; yet the rulers forbade them to preach any more: which though Peter and John (declaring that they cannot but speak the things which "they have seen and heard") absolutely refused; yet are released. They go to their own company (I suppose the hundred and twenty), rehearse the matter, and pray; and when they had prayed that God would give them boldness to speak the word, and accompany it with signs and wonders; the place was shaken, where they were all assembled together, and they	Ver. 31. were

16 AN ABSTRACT OF THE SCRIPTURE

An. Dom.	Proofs of the time and place.	How often Paul had been there after his conversion.	Places whi- ther they went.	Their most remarkable Transactions.	Proofs of the Transactions.
33				were all "filled with the 'Holy Ghost,' and spake the word with boldness. And, upon this fresh descent of the Holy Ghost, the apostles continue to "witness the "resurrection of the Lord "Jesus with great power," notwithstanding the opposition they had given to them by the highest Jewish court of civil and ecclesiastical judicature in Palestine. And great grace [χαρις] was upon them all. On this fresh descent of the Holy Ghost, not only the boldness, and the power of working miracles, but the charity, of the disciples is encreased. Those of the 5000 who were last converted follow the example of the 3000 (after the Holy Ghost was imparted to them), sell their possessions, and lay down the price of them at the feet of the apostles. Among them was Joses (or Joseph) a Levite of Cyprus, who (either now or some time before) was, by the apostles, surnamed Barnabas, son of consolation (perhaps rather of exhortation, <i>ὁ υἱὸς τῆς παρακλήσεως</i>), who having land in Cyprus, sold it, and laid the price at the apostles feet: and thereby, perhaps, became the first in-	Ver. 29-33. Acts iv. 32-34, 35.

stance

17

An. Dom.	Places whi- ther they went.	How oft n Paul had been there after his conversion.	Proofs of th time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3.				stance of any one's selling land out of Palestine, or very far from it, towards raising a fund for the poor. But Ananias and Sapphira, keeping back part of the price of their possession, and yet delivering it as the whole, are severely reprimanded by Peter: Ananias first, who falls down dead; and Sapphira afterwards, on Peter's foretelling it. An exemplary punishment on the first who made to tempt (or try) the Holy Ghost in his economy or dispensation: necessary to vindicate the honour of that dispensation, and of the apostles, the chief ministers of it. After which, though the apostles and believers were much magnified by all, yet durst none join themselves unto them, in order to partake of the benefit of the community of goods, purely with that view; lest they should share the fate of those notorious dissemblers. Great numbers are converted, and strange cures wrought by Peter's shadow. The high priest, and they that were with him (which was the sect of the Sadducees), being filled with indignation at these extraordinary cures, and the growing number of converts, proceed	Acts v. 1-10. Ver. 13, 14, 15. Ver. 18-20.

18 AN ABSTRACT OF THE SCRIPTURE

An. Ders.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				so far as to cast all the apostles into the common prison. They are delivered by an angel, and, according to his direction, go into the Temple, and speak all the words of this life (or of the doctrine of the resurrection, which had so enraged the Sadducees, as to occasion their being imprisoned before, Acts iv. 2. as well as now). They speak again boldly to the council, on being brought before them, and reprimanded by them; "and declare themselves witnesses" of Christ's death, resurrection, and exaltation; "and also the Holy Ghost, given to all that obey him:" but yet, on account of the strange power and protection of God, that visibly attended them, and of their resolution and success, they are released, by the advice of Gamaliel: the meaning of whose speech seems to be this: "That they should not at this time go about to kill the apostles and disciples of Jesus; for that if the kingdom they preached should at last prove a temporal kingdom, it would be the business of the Romans to contend with them, and not theirs; that if the principles they went	Ver. 29-32. Acts vi. 1-6.

" upon,

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				“ upon, and their design, “ were only of men, it “ would come to nought, as “ Theudas’s had done, a “ vain man that rose up, “ boasting himself to be “ somebody. But if it was “ of God, as he seems to “ insinuate Judas’s was, ye “ cannot overthrow it, by “ slaying these men, no “ more than Judas’s prin- “ ciples were destroyed by “ his being slain.” (Judas’s principle was, that they should not submit to mortal lords, after having God for their king. Joseph. de Bell. lib. II. cap. viii. § 1.) “ Lest, haply, ye be found “ to fight against God; “ who, though he did not “ suffer Judas to prevail in “ freeing us from mortal “ lords, and making us to “ have none but God for “ our king, yet may per- “ haps restore the kingdom “ to Israel by these men: “ since they attest that Jesus, “ whom we crucified, is ri- “ sen, and exalted to all “ power, by such wonder- “ ful works as they do in his “ name.” The number of believers increasing, and a complain- arising of the Grecians, or Hellenists, against the He- brew Jews; from an unequal	

<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there since his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
33				distribution of the community of goods to those that lacked among the Hellenists (perhaps because all the land that had been hitherto sold for the fund of the poor was land in Palestine, or very near it, till Barnabas now sells his in Cyprus); and the apostles not being able to manage and duly distribute this fund without neglecting their more necessary work; seven deacons, at the recommendation of the twelve, are chosen by the multitude, or "brethren" (who are first called so here, verse 3.), whom the apostles appoint, with prayer, and laying on their hands. The apostles having by this means more leisure to preach, the number of converts was still increased; many of which were priests. Stephen, the first of the deacons, and full of zeal, having confounded some of them who disputed with him, is accused by them of having said, that Jesus of Nazareth shall destroy this place (Jerusalem), and shall change the customs which Moses had delivered. To the first of which he seems to make his defence (the second being false perhaps,	Acts vi. 7. Acts xvi. 9, 10. Chap. vii.

An. Dem.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
33				as it was laid against him), by shewing, in many instances through their history, that God's favour had not been confined to any of the things they most valued, as, the land of Canaan, the Circumcision, the Tabernacle, or the Temple; for that Abraham had been favoured with the appearances of the glory of God, and of divine revelations, whilst he was in Mesopotamia and in Charran, before he dwelt in Canaan: that when he dwelt there it was but as a stranger, and not as a possessor: that God did not promise to give it to his seed till many ages after; that he was accepted of God, and dwelt in Canaan, before he was circumcised; that Joseph, who was in favour with God, was sold out of that land into Egypt; that Jacob and the patriarchs were forced to follow him thither; that Moses was born there, and lived in Midian, and in the wilderness, where the Israelitish people were carried, and not immediately to the holy land; that it was there the Tabernacle was first pitched, and was afterward carried into Canaan, which itself then was the possession of the Gentiles; that	✓ 2

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
33				Moses directed them to Christ; that the Tabernacle continued the place of God's worship but till the erecting the Temple; that the Temple was so little necessary to the worship of God, that God deferred the building of it, only because David had been a man of war; and that Solomon, at the dedication of it, shewed, that the most high God neither could confine his especial presence, nor would confine his blessings, on the worshipers of himself to any temple made with hands; and that the judgments of God, which had followed their fore-fathers for rejecting Moses and the prophets, whom they persecuted and slew, would come to the uttermost upon them, for betraying and murdering the Just-one, of whose coming Moses and all the prophets had foretold: since, though they had received the law by the disposition of angels, they had not kept it, nor answered any of the ends for which it was given. The conclusion, which they did not give him time to draw, or which he left to them to draw, was, that as the favour of God had not been formerly confined to Canaan,	

Circum-

An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable transactions.	Proofs of the Transactions.
33				Circumcision, the Tabernacle, and Temple, they could no ways assure themselves of God's protection now, on the account of all or any of those things, under all their impieties. They, not being able to bear this bold defence, expressed the most bitter rage against him; which he observing, looked up to heaven, from whence alone he expected relief; and, for his own encouragement and the encouragement of all succeeding martyrs, had the heavens opened to him, so that he saw the glory of God, and Jesus standing on the right hand of God, ready to receive him: whereupon they furiously cast him out of the city, and stoned him: who, in imitation of Him that gave his life a ransom for the world, in the midst of his agonies got upon his knees, and prayed to God with a loud voice, not to lay that sin to their charge. The witnesses, who were to begin the execution, stripping themselves for it, laid down their cloaths at a young man's feet, whose name was Saul; and he was consenting unto Stephen's death. But devout men, as a mark of their high esteem for him,	Acts vii. 59.

An. I am	Places whither they went.	How often and how long he was there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions	Proofs of the Transactions.
33				buried him, though he was stoned as a malefactor. The people, on seeing the miraculous powers with which the disciples were endued after they had crucified Jesus, had generally sided with them hitherto. (See chap. ii. 47. iv. 21. v. 13. 26.) For by the signs and wonders they did, it evidently appeared, that Jesus was risen again. The people therefore hoped, that since he was risen, and had bestowed these wonderful powers on his disciples, he might still, some way or other, afford them deliverance from the yoke of the Romans; but finding now, by Stephen's defence, that nothing was to be expected, notwithstanding these miraculous powers with which Jesus had endued his disciples, but the destruction of Jerusalem, for their wickedness, notwithstanding it was the city of the great king; they seem to have turned against the disciples, and consequently left them to the fury of the high priests and the council. Whereupon a great persecution ensues by which all the hundred and twenty were scattered abroad, except the apostles; who continued at Jerusalem;	Acts xxii. 20. Acts xxvi. 10. Acts viii. 2. Acts viii. 1.
34					

An. Dem.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
34				in order, as I suppose, to consult together, and take such measures for the propagating the faith, as might suit the several emergencies of the church; as we see in fact they did, Acts viii. 14. and xi. 22. The rest of the hundred and twenty, or by far the greater part of them, were suffered to be scattered abroad, in order to publish the gospel in other parts. In this violent persecution, Saul, flushed with the blood of Stephen, distinguishes himself by his rage and fury. They, that were scattered abroad, went every where preaching the word, to Judea, Galilee, &c.	Acts viii. 1. xxii. 4. xxvi. 11. 1 Tim. i. 13. Tit. iii. 3. Acts viii. 1. Acts ix. 11.
Samaria.			Acts viii. 5.	The word having now been preached at Jerusalem about a year, it is to be carried, among other places in Palestine, to Samaria. Accordingly, Philip, the second (now become the first) of the deacons, imitating the zeal of the first (also an evangelist, Acts xxi. 8. an. 58.), being one of those that was scattered, goes down to the city of Samaria, and preaches Christ unto the Samaritans, converts many to the faith, and baptizes them; and a-	Acts viii. 5-14.

mong

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
34				among them Simon the sorcerer. When the apostles, who were at Jerusalem, heard of this, they sent unto them Peter and John; who, when they were come down, prayed that they might receive the Holy Ghost. And the apostles laying their hands on them, they "received the Holy Ghost;" who as yet, as the text remarks, had fallen upon none of them; the apostles not having been there till now. (This seems to suppose, that the Holy Ghost had been known to have been always communicated to all converts before; which is the more probable, because hitherto the word had been only preached at Jerusalem, where all the apostles resided, who, no doubt of it, laid their hands on all that believed). Simon, who offers money for this apostolical power, is sharply reprimanded by Peter; who seems to express himself, as if he thought Simon had sinned against the Holy Ghost, ver. 22. The two apostles, after they had preached Christ, and "testified" the word of the Lord in many villages of the Samaritans, return unto Jerusalem.	Acts viii. 14-18. Acts viii. 18-25. Acts viii. 25.

HISTORY OF THE APOSTLES.

27

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
34	Road from Jerusalem towards Gaza.		Acts viii. 26.	The angel of the Lord orders Philip to go to meet the eunuch, a proselyte of righteousness; who had taken a long journey to Jerusalem to worship, and in his return was reading the prophets (which the proselytes of the gate did not so much regard). He is converted by Philip, and baptized. Some of the MSS. and the later Syriac version read, "And the Holy Ghost fell on the eunuch," and the angel of the Lord caught away Philip, &c. See Wettstein in loc. Our reading does not seem probable: 1. Because the Spirit of the Lord is not St. Luke's stile, but the Holy Spirit. 2. Because the angel of the Lord bids Philip go to meet the eunuch, and it is not likely that the Spirit should take him away. The other reading is the more likely to be the true, on both these accounts. But, on the other hand, it seems strange and unusual that the Holy Ghost should fall on the eunuch: 1. Because he being a proselyte of righteousness, that is, a Jew by religion, it is not probable that he should have been the first that was converted, or on whom the Holy Ghost fell. There	Acts viii. 27-40.

were

An. Dom.	Place whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
34				were proselytes of righteous- ness converted, Acts ii. 10. and it is probable some of them were among the 3000 that were converted, ver. 41. and received the Holy Ghost. Now if any of them received the Holy Ghost before, it should seem strange that he should fall on the eunuch a year afterwards. Especially since the Holy Ghost, in other cases, never fell but on the first-fruits, viz. of Jews, devout and idolatrous Gen- tiles. 2 The Holy Ghost did not fall on Samaritans, who were more different from Jews than proselytes of right- eousness. 3. The Holy Ghost, in other cases, never fell on believers, but where an apostle was present. 4 The end that was answered by the Holy Ghost's falling on the devout and idolatrous Gentiles would not be an- swered by his falling on the eunuch, a proselyte of right- eousness. The end of the Holy Ghost's falling on de- vout and idolatrous Gentiles, was to declare them who were thought unclean pure and holy; but it was no doubted but a proselyte of righteousness was holy. Philip is immediately caught away by the Spirit, and found at Azotus. And	

passing

<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
34				passing through, preached in all the cities, till he came to Caesarea.	Acts viii. 39, 40.
35	Jerusalem.		Acts ix. 1.	Saul, not content with persecuting the believers in Judæa, goes on to persecute them in strange cities; and takes letters from the high priest to the synagogues at Damascus, to bring those converts bound unto Jerusalem.	Acts ii. 6-11.
	In the road from Jerusalem to Damascus.		Acts ix. 3.	On the road thither, he sees a bright light from heaven, shining round about him and his companions; which strikes him blind, and throws him from his horse. He hears a voice from heaven, which he presently afterwards understands to be the voice of Jesus, and receives directions from him (Jesus), (on Saul's enquiry after his will and pleasure) to go to Damascus, where he should receive farther orders.	Acts ix. 3-6.
				But though Saul was struck blind with the point of light, yet it was so ordered, that his companions, who saw the light, were not struck blind (for they led him to Damascus, Acts xxii. 11.), that it might appear from them, that it was a voice from heaven; since it is expressly said, that "they heard the voice, but saw no	Acts xxii. 6-11. Acts xxvi. 13.

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<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
35				"man." And St. Luke adds, Acts xxii. 9. that "They heard not the voice," i. e. understood it not (as the word sometimes signifies, 1 Cor. xv. 14.), to shew that Ananias had the revelation (that Jesus had appeared to him in the way) from Jesus, and could not receive it from his companions, who, though they heard a sound of a voice, did not understand it.	
	Damaf- cus.	1	Acts ix. 8.	He fasts and prays three days and three nights. Then has a vision, in which he sees Ananias (who was a disciple, either a Jew, as is most likely, Ananias being a Jewish name, or a proselyte of righteousness, converted to the faith, Acts xxii. 12.), coming to lay hands on him, and give him sight.	Acts ix. 11, 12.
				Ananias, who had a like vision (not unlike that which Peter and Cornelius had in their case), comes to Saul; Saul is baptized, receives his sight, is "filled with the Holy Ghost," and has a message brought him, importing what he was designed for, viz. "to be a witness of what he had seen; and of those things in the which God would appear to him:" or, that he should know his will,	Acts ix. 10-16.

An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
35				see the Just-one, and hear the voice of his mouth. Immediately he preaches Christ in the synagogue, that he is the Son of God; or that this is the Very Christ; or the faith that he once destroyed. And does this safely now that there were quarrels between Herod and Aretas. He had a right to speak in the synagogue, being a rabbi, or doctor, brought up at the feet of Gamaliel. On which account it is, that we never find him opposed in this right by the synagogues, till he preached the religion of Jesus, and they were heated with great rage against it; as sometimes we shall find in the sequel. Besides, it is probable, that, being now filled with the Holy Ghost, he from this time became a prophet and a teacher, as we find him expressly called, Acts xiii. 1. even before he became an apostle. And it is likely was at first received in the synagogues, as one that had evidently the prophetic gifts, and consequently the prophetic right. After this, he confers not with flesh and blood, nor goes up to Jerusalem, to them that were apostles before him, Gal. i. 15, 16, but	Ver. 20. Gal. i. 23. Acts xxvi. 6. xxii. 14, 15.
					Gal. i. 17. fore him, Gal. i. 15, 16, but Gal. i. 17. goes

32 AN ABSTRACT OF THE SCRIPTURE

<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
35 36	Arabia Deserta.			goes and preaches the same faith in Arabia (as he had at Damascus), where he could then preach it without disturbance (under the protection of Aretas, the king of Arabia, who was then at war with Herod, the enemy of the Christians), and where nobody had preached Christ before (that he might not build on any man's foundation), but still only to the Jews. And perhaps particularly to the Sampseans, a sect of those who, of all the sects among the Jews, seem to have been the best disposed to receive the gospel.	
37 38	Damascus.	2	Gal. i. 17. Acts ix. 23, 24, 25.	After some time, about the end of the year 37, he comes again to Damascus, and preaches there to the Jews: who therefore at length took counsel to kill him, and sent to the governor of that city, under Aretas the king, to watch the gates with soldiers, the Jews not having the power at Damascus, under Aretas the king of Arabia, as they had when Saul went thither with letters from the high priest: yet having at this time great credit with the governor, peace being now made between Herod and Aretas. But Saul getting intelli-	Acts ix. 23-25. 2 Cor. xi. 32, 33.

gence

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
38	Jerusalem.	1	Acts ix. 26. Gal. i. 18.	gence of this design, was let down in a basket, through a window, by the town-wall, and escaped. Towards the latter end of the year 38 (the churches now having rest), Saul comes to Jerusalem to see Peter; and attempts to join himself to him and the rest of the disciples, who were all afraid of him, not believing him to be "a disciple." But Barnabas took him and brought him to the apostles, viz. Peter (who was then returned from Samaria, where he with John had been preaching), and James (who were the only apostles he saw), declaring how he had seen the glory of the Lord in the way. He then stays with Peter fifteen days; was with them coming in and going out at Jerusalem (or being in an entire confidence with them), spake boldly in the name of the Lord Jesus, and disputed against the Grecians (the Hellenist Jews), who went about to slay him: but was unknown by face unto the churches of Judea, though well known by character and reputation "as a preacher of the faith, which he once destroyed." The brethren, knowing the design of the Hellenist	Acts ix. 26. Acts ix. 27. Gal. i. 18, 19. Acts ix. 28, 29. Gal. i. 22, 23.
39	Cesarea.	1	Acts ix. 30.	D	Jews,

34 AN ABSTRACT OF THE SCRIPTURE

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
39	Tarsus in Cilicia.	1	Ibid.	Jews, brought him down to Cefarea.	
40	Syria.	1	Gal. i. 21.	And then sent him forth to Tarsus, the place of his birth. He goes to Syria; but not yet to Antioch, there being many converts there already.	
	Lydda.		Acts ix. 32.	The fury of the persecution abating, (probably on the distressed state the Jews were in under Caligula; see the Cred. of the Gosp. Hist. vol. I. p. 197-200), the churches had rest in Judea, Galilee, and Samaria. As Peter had gone through Samaria, testifying and preaching the gospel in its chief city and villages on another occasion; so he takes this opportunity to pass through all quarters of Galilee and Judea. And in that journey comes to the saints which dwelt at Lydda; and cures Æneas of the palsy.	Acts ix. 31.
	Joppa.		Acts ix. 38, 39.	From Lydda Peter comes to Joppa, and raises Dorcas from the dead.	Acts ix. 33.
				The apostles having now testified and preached to the Jews of Jerusalem, Samaria, and Judea (according to Christ's direction, Acts i. 8.), for about eight years; things are disposed for their testifying and preaching it to the devout Gentiles, or the	Acts ix. 40, 41.

profelytes

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
40				proselytes of the gate, within the bounds of Palestine.	
	Cesarea.		Acts x. 1-24.	Peter falling into a trance about noon, as he was at prayer on the house-top, has a vision of the sheet; and hears the Lord, saying, "Rise, Peter, kill and eat:" to which he answers, "Not so, Lord; for I have never eaten any thing that is common or unclean." But the Lord said again, "What God hath purified" (or cleansed) "that call not thou common." And whilst he thought on the vision, the Spirit said unto him, "Behold, three men seek thee:" and orders him to go along with them. And as Cornelius had the day before had a vision of an angel, ordering him to send for Peter; Peter, on arriving at Cesarea, preaches to Cornelius, his family and friends, who were of the same character with himself, ver. 2. To them Peter preaches the same "word, which God sent at first" (and had hitherto only sent "unto the children of Israel, offering them peace by Jesus Christ; who Peter understood now to be the Lord of all" (devout Gentiles as well as Jews), on	Acts x. 9-21. Acts x. 34-40. Acts x. 1-7.
41				D 2	perceiving

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4 ¹	Jerusalem.		Acts xi. 1.	perceiving now indeed, "that God was no respecter of persons;" declares that he and the other apostles were "witnesses of Christ's miracles, death, and resurrection; that they were chosen witnesses, and commanded to preach the word to the people, and testify that God had ordained Him to be judge of the quick and of the dead." Whilst he is speaking, the Holy Ghost "fell" on them, as on the hundred and twenty at the beginning, and they speak with tongues, and magnify God. Peter baptizes them. They that were of the circumcision were astonished, when they saw that on the Gentiles was "poured out" the gift of the Holy Ghost. On Peter's return to Jerusalem, they that were of the circumcision contended with him on his conversing with profelytes of the gate: but on his account of the matter, they are satisfied: saying, "Then hath God also unto the Gentiles" (that is, the profelytes of the gate) "granted repentance unto life." This was the first controversy in the Christian church; and from	Acts x. 34-47. Acts xi. 15.xv.18.

which,

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4 ¹			Acts xi. 16-20, 21.	which, in one shape or another, it was never free afterwards. On the dispersion that arose on the death of Stephen, the word was not only preached at Samaria by Philip; but by others, who were scattered abroad by that persecution, even as far as Phenice, Cyprus, and Antioch; who preached the word, but still to the Jews only: some of which were men of Cyprus and Cyrene. But on hearing of the conversion of Cornelius, spake now unto the Grecians (it should be Gentiles, i. e. proselytes of the gate; for tho' some copies have it Ἑλληνιστᾶς, which our translators render Grecians; yet others, and among them the Alexandrian, has Ἑλλήνας, Gentiles: and which is undoubtedly the true reading, Ἑλλήνας being here set in opposition to Jews (See Essay IV.). at Antioch in Syria; and a great number believed, and "turned unto the Lord." Here was the first conversion of proselytes of the gate, out of Palestine, to the Christian religion.	Acts xi. 19, 20, 21.
4 ²				Tidings of this great conversion of the proselytes of the gate coming to the ears	Acts xi. 23, 24.

38 AN ABSTRACT OF THE SCRIPTURE

Acts.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4 ²				of the church at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch; where the great number of these proselytes were: he confirmed them in the grace of God, and converted many others; "much people" (not λαός but ὄχλος ἰσχυρός) being added unto the Lord. For he was himself a good man (of a gentle and sweet disposition, not likely to lay unequal burdens upon them, and therefore proper to work upon proselytes of the gate), as well as full of the Holy Ghost, and of faith.	
	Tarsus in Cilicia.	2		There being so many converts already made, and such a happy prospect of more, and Barnabas wanting a fellow-labourer, goes from Antioch to Tarsus, to find Saul; who was now returned to that city.	
	Antioch in Syria.	1	Acts xi. 25, 26.	Barnabas brings Saul to Antioch; they taught much people (many proselytes of the gate), and taught there for a whole year; and there the disciples were first called Christians. And here was the great harvest of proselytes of the gate, and chiefly made by Barnabas and Saul. And this seems to be the first time that Saul ever preached to the proselytes of the gate.	Acts xi. 25.
43					

Herod

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HISTORY OF THE APOSTLES.

39

An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions
43				Herod Agrippa kills James the brother of John, and proceeded to take Peter and put him in prison, intending to put him to death after Easter. But prayer being made in the church for him, an angel opens the door, and delivers him. Herod dies soon after in extreme torment. Agabus, one of the prophets that came in those days from Jerusalem to Antioch, foretold a dearth : on which the disciples determined to send relief unto the brethren in Judea, which they did ; and sent it to the elders (several of whom were by this time returned to Jerusalem, on the rest the churches had on the conversion of Saul), by the hands of Barnabas and Saul ; the apostles being at that time absent from Jerusalem. Here elders are first mentioned as related to the Christian church.	Acts xii. 1-24. p. 107.
	Jerusalem.	2	Acts xi. 29, 30.	The gospel having now been preached not only to the Jews for about eight years, but to the Jews and devout Gentiles for about three years more ; God saw fit to prepare things for its being preached to the idolatrous Gentiles. While Saul therefore saw no apostle here	Acts xi. 27-30.
				Acts xxii. 16-19.	

<i>An. Dom.</i>	<i>Places whi- ther they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
43				(Jerusalem), that there might be no room to suspect that he had the gospel that he was to preach to the Gentiles, from any of the apostles; yet, according to the prediction of Ananias, recited Acts xxii. 14. (he being in the Temple), fell into a trance; saw Christ, and heard him, saying, "Depart, for I will send thee far hence to the Gentiles." He was at this time caught up into the third heaven; had the gospel, which he preached to the Gentiles revealed to him (see Essay III.), as Peter had his revelation of the gospel to be preached to the proselytes of the gate, as he was at prayer on the house-top. From hence Paul with Barnabas took John, surnamed Mark, who was nephew to Barnabas, Colos. iv. 10. He goes with them; Peter, whom he chiefly affected, being gone from Jerusalem, Acts xii. 7.	2 Cor. xii. 1. Gal. i. 12. Acts xii, 25.
44	Antioch in Syria.	3	Acts xiii. 1.	From Jerusalem Paul goes to Antioch. In this church, full of Christian proselytes of the gate, but where there was no apostle, he and Barnabas (both born on Gentile ground, one at Cyprus, the	Acts xiii. 1-4.

other

<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
I Paul's 1st Apostolic journey with Barnabas, thro' Cyprus, Pamphylia, Pisidia, and Lyconia, to convert as he went, and to confirm as he returned.	44				other at Tarsus; and who were both of them teachers and prophets in this church of devout Gentiles, converted to the faith) were directed by the Holy Ghost in the mouths of the other prophets (Niger, perhaps, one of Cyprus, and Lucius, perhaps, one of Cyrene, and consequently two of the dispersion mentioned Acts xi. 19, 20, and Mana'an) to their first peregrination; and their apostleship to the idolatrous Gentiles was notified to the church. On which the church sent them away, recommending them to the grace of God, by prayer and laying on of hands. Presently after this, Saul (as also Barnabas) seems to commence the work of the apostleship, by inflicting bodily diseases on offenders, by preaching to the idolatrous Gentiles, and imparting the Holy Ghost (as we shall see in the sequel), which it does not appear that he had done before: for though he had been in Arabia, Syria, and Cilicia; he only preached to Jews and Grecians, i. e. Hellenist Jews, or proselytes of righteousness, and perhaps to proselytes of the gate, after an. 41, when Peter had preached to Corne-	h. 31. 2 lins,

Acts
xiii.
4, 5.

AN ABSTRACT OF THE SCRIPTURE

Paul's 3 ^d Journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable transactions.	Proofs of the Transactions.
1	42			Acts xiii. 4. 5.	lius. Though I rather think Saul never preached to them, till Barnabas brought him from Tarsus to Antioch in Syria, anno 43.	
	45	Seleucia.		Acts xiii. 4.	Saul and Barnabas set forward on their journey, sailing from Seleucia to Cyprus, the native country of Barnabas, and full of synagogues of the Jews; preach the word of God at Salamis, in the synagogue of the Jews, and had John, surnamed Mark, for their minister; as apostles seem generally to have had with them as assistants in their journeys.	Acts xiii. 4.
		Salamis,	Towns of Cyprus.		From Salamis, a city at the east end of Cyprus, they went quite through the island, to Paphos, a city at the west end of it; where Sergius Paulus, the deputy, sends for them, desiring to hear the word of God; as Cornelius had for Peter.	Acts xiii. 5.
		Paphos,			Saul is here first called Paul; which was not a new name then given him, but his Roman name, given him at the same time that Saul, his Jewish name, was given him; but now first made use of to design him by: in all probability, as that, which would be more agreeable to the heathen; knowing among whom his work was	Ver. 7-12.

Paul's 5th Apostolic Journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
I	45				for the future chiefly to be. He reprimands Elymas, a Jewish sorcerer, as Peter did Simon Magus, and foretells his blindness (as Peter did Sapphira's death), who was opposing Paul's commission to open the eyes of an idolatrous Gentile. But Paul, by striking Elymas blind, converts the proconsul. And he becomes the first fruits of the idolatrous Gentiles.	Acts xiii, 9.
		Perga in Pamphylia.	I	Acts xiii. 13.	Leaving Cyprus, they sailed to Pamphylia. And when they came to Perga, John, surnamed Mark, left Paul and Barnabas, and went to Jerusalem; chusing perhaps rather to return to Peter, who was then returned to Jerusalem, on the death of Herod, than to go on with them, in a fatiguing and perilous journey; and, as he, it may be, thought, of doubtful success. Perhaps, on Mark's leaving them, Titus, a convert of Paul's, Tit. i. 4. (and probably at Antioch) was sent for to supply his place; for we find him at Jerusalem with them on their coming thither, at the end of this first journey, Gal. ii. 1.	Acts xiii, 13.
		Antioch in Pisidia.			Paul enters the synagogue, at Antioch in Pisidia, and "sits down," viz. among the doctors; which shews	Acts xii, 26.

that

<i>Paul's Apostolic journey.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
I	45				that he claimed his right as a rabbi or doctor. The rulers of the synagogue also allowed it : and as soon as the portion out of the law and the prophets was read, ask them to speak to the people. They had also prophetic gifts, and therefore were allowed the rights belonging to prophets : by the means of those rights, which Paul and Barnabas had, and the synagogues which the dispersed Jews had all over Asia, Macedonia, and Greece, God had so ordered it in his providence, that a regular and peaceable method was always at hand to spread the knowledge of the gospel in the world. It was hereby first offered to the Jews, that as many of them as would receive it might have opportunity to receive it, before the offence was given them of offering it to the Gentiles. Then an opportunity was given to the heathen Gentiles to come and hear it. The great news being probably carried to them by the devout Gentiles, their relations, friends, and neighbours, that God had sent men, endued with extraordinary powers, to invite them to the worship of the true God and eternal life, with-	

<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
1	45				out being subject to any of the laws of Moses; even so much as those of abstaining from things offered to idols, things strangled, or blood; or subject to any conditions but those of faith and repentance. By this means those Jews who had rejected the gospel, were to be provoked, even by their natural jealousy and envy against the idolatrous Gentiles, to embrace the gospel. Or, if they still persisted to reject it, and proceeded to rage and fury, an opportunity was given for forming a religious assembly in some other place than the synagogue, as we see Acts xviii. 7. and xix. 9. by which means the gospel was spread without preaching in the street, without forming any riotous assembly, and without any of the inconveniencies which would have attended other methods of spreading Christianity, had not Providence made this previous disposition to propagate it in a peaceable and orderly way.	
	46		1	Acts xiii. 14.	Paul preaches to the Jews and the proselytes of the gate, saying, "Men of Israel, and ye that fear God, give audience." It should seem then that there were some idolatrous Gentiles	Acts xiii. 14-16-30-31. among

An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
I	46			among them, who are distinguished from the Jews and religious profelytes, or profelytes of the gate, ver. 42, 43. Paul, speaking of Christ's resurrection, says, "that Christ was seen after his resurrection of them which came up from Galilee to Jerusalem, who are his witnesses unto the people." And, in the conclusion of his discourse, "Be it known unto you therefore, men and brethren," (i.e. men of Israel, and ye that fear God, ver. 16—26.) that through this man (Christ) is preached unto you the forgiveness of sins. And by him (not only you but) ALL that believe are justified from all things, from which ye could not be justified by the law of Moses." In which he went farther than Peter in his discourse to Cornelius, who only "perceived that all men that feared God, and wrought righteousness, in every nation, were accepted with him," Acts x. 35. But did not then see what Paul now declares, that by Christ all, even idolatrous Gentiles, were to be justified. This discourse of Paul's had a different effect	Acts xiii. 46-48, 49.

HISTORY OF THE APOSTLES.

47

Paul's 5 Apostles- his Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
1	46				on the different sorts of people who heard it. The generality of the Jews went out of the synagogue, unmoved by, or set against, it. The generality of the Gentiles, or idolatrous Gentiles (<i>τὰ ἔθνη</i>), before they left the synagogue, besought that these words might be preached to them the next sabbath-day, being touched by them; but not fully satisfied; and many of the Jews and religious proselytes, or proselytes of the gate (<i>οἱ δοκίμοι προσκελεύωντες</i>), who went out of the synagogue with the other Jews, whilst the Gentiles staid to make their request to Paul and Barnabas, who, between that and the next sabbath, persuaded them to continue in "the grace of God." The next sabbath the whole city, Gentiles as well as Jews, came to hear the word of God. And on the persevereness of the Jews, and the good dispositions of the Gentiles (<i>τὰ ἔθνη</i>), expressed the next sabbath-day, "by the whole city's coming together to hear the word of God, Paul and Barnabas waxed bold" (this being the first time any preachers of the word had turned from the Jews, leaving them to themselves, or	Ver. 42. Ver. 42.

addressed

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
I	46				addressed the offers of peace to any considerable number of idolatrous Gentiles, there was no small degree of resolution needful to animate them to do it), and said, "it was necessary the word of God should first have been spoken unto you (Jews): but seeing ye put it from you, lo we turn to the Gentiles." And when the Gentiles heard it, they were glad, and glorified the word of the Lord. And the word of the Lord was published through all that region.	Acts xiii. 49.
					The Jews, and the chief men of the city, raised a persecution against Paul and Barnabas, and expelled them from their coasts. They shook off the dust of their feet against them, and went to Iconium.	Ver. 50, 51.
					But the disciples at Antioch in Pisidia "were filled with joy" (on being first received into the church) "and with the Holy Ghost."	Acts xiii. 43-46-50.
		Iconium in Lycaonia.	I	Acts xiii. 51.	Paul now became the minister of Jesus Christ to the Gentiles, "that the offering up of" (these first-fruits of) "the Gentiles might be acceptable, being sanctified by the Holy Ghost:" as he speaks, Rom. xiv. 16. alluding to the oil poured	Acts xiv. 1.

<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
1	46	Ico- nium	1	Acts xiii. 51.	on the first-fruits, under the law, which consecrated the whole harvest or lump. About this time, Paul is first placed before Barnabas. When they came to Iconium, they went into the synagogue, and so spake, that a great multitude, both of Jews and Greeks (Ελληνων, and, as I suppose, σινομιμων, devout Gentiles) believed. I suppose them devout Gentiles, since a multitude was in the synagogue here, at the first time of Paul's preaching; and also because they are opposed to the Gentiles (τα εθνη), whom the unbelieving Jews stirred up against the apostles, ver. 2, and who are called "the multitude of the city," ver. 4. part of which, however, held with the apostles, <i>ibid.</i> : the other part of which made an assault upon them, with their rulers, and with the Jews, ver. 5. But, being informed of a design to stone them at Iconium, they fly to Lystra, where Paul cures a cripple that had been lame from his mother's womb; as Peter had the lame beggar at the Temple; and scarce restrains the idolatrous people from worshipping him and	Acts xiii. 43-46-50. Acts xiv. 1. Acts xiv. 8-11-10.
		Lys- tra,				Barnabas,

AN ABSTRACT OF THE SCRIPTURE

<i>Paul's 5 Apostolic Journeys</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
1	46		1	Acts iv. 6.	Barnabas, by sacrifice, as Jupiter and Mercurius. Paul is stoned here, but recovers. I suppose these are the afflictions that he refers to, 2 Tim. iii. 11. He goes from hence to Derbe.	1 Cor. xi. 25. Acts xiv. 19.
	47	Derbe in Lycaonia			And then returning thro'	Acts xiv. 23.
		Lystra.	2	Acts xiv. 21.	Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to persevere, ver. 21, 22; and ordaining elders in every church (here is the first mention made of "ordaining" them), and	
		Iconium.	2	Ibid.	through Perga, preaching the word.	
		Antioch in Pisidia.	2	Ibid.	They go on board at Antiochia, and sailed to Antioch; returning to the church, from whence they had been recommended to the grace of God, for the work which they had fulfilled. And when they had gathered the church together, they rehearsed all that God had done "with" them, and how he had opened a door of faith unto the Gentiles; and continued there a long time with the disciples.	Acts xiv. 26.
	48	Perga } Pamphylia	2	Acts xiv. 25.		
		Antiochia }	3	Ibid.		
		Antioch in Syria.		Acts xiv. 26.	Here began the question (by them that came down from Judea, falsely pretending authority from the apostles at Jerusalem), Whether	John ii. 19. Acts xv. 1-24.

<i>Paul's 5 Apostolic Journeys</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
I	48				the brethren should be circumcised, and be subject to the law of Moses? "Elders" are here mentioned as distinct from the Apostles and the Brethren. Here St. Paul had a revelation to go up to Jerusalem, and perhaps was directed at the same time to impart the gospel (which he preached to the idolatrous Gentiles) privately to James, and Cephas, and John: and takes Titus with him.	Acts xv. 2-23.
	49	Phenice. Samaria.		Acts xv. 3. Ibid.	Paul declares the conversion of the Gentiles, as they passed through Phenice and Samaria, in their way to Jerusalem, which caused great joy unto the brethren: who, as I apprehend, understood by the conversion of the Gentiles, only the conversion of the proselytes of the gate; considering the conversion of them was the utmost they expected, and that Paul and Barnabas had been only in countries that were near Palestine, and where there were synagogues, and probably proselytes of the gate in every city.	Gal. ii. 1, 2. Gal. i. 1, 2-9. Gal. ii. 1, Acts xv. 4.
		Jerusalem.	3		Paul and Barnabas declare all things that God had done "with them;" and are received with great approbation and applause (ἀπὸ δόξης καὶ ἐπὶ ἐκκλησίας) of	Acts xv. 4.

<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
1	49				the church, and of the apostles, and of the elders at Jerusalem. But are only understood here to mean the proselytes of the gate; as they were at Phenice, and Samaria, ver. 3. Paul would not suffer Titus to be circumcised, that he might not give place by subjection to those false brethren, that were brought unawares into this assembly, to spy out their liberty, and to bring them again into bondage. These are they whom, perhaps, St. John points at; 1 John ii. 19. Paul communicates the gospel, which he preached among the Gentiles, privately to them which were of reputation, or who seemed to be somewhat, or who seemed to be pillars, i. e. to James, and Cephas, and John (from which it is plain the question, Acts xv. could not concern the idolatrous, but the devout, Gentiles): gives an account of the conversion of the Gentiles to the apostles, elders, and the church at Jerusalem. But is still understood, as I suppose, by all but Peter, James, and John, only of the devout Gentiles. Some of the sect of the Pharisees, which believed,	Gal. ii. 4, 5. Gal. ii. 6-9. Ver. 15. Acts iv. 12.

joined

<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
1	49				joined the false brethren, which were come from Antioch, and got unawares into this assembly, and expressed their displeasure at the approbation which the apostles and elders had given of the conduct of Paul and Barnabas, and rose up against it; saying, that "it was needful "to circumcise the converts "that Paul and Barnabas "had made, and to command them to keep the "law of Moses." After a considerable debate, the apostles, elders, and brethren, all agree in opinion; and send their opinion or decree, in an epistle, to the brethren of the Gentiles at Antioch, Syria, and Cilicia, and send it by Judas and Silas, prophets of their own company; together with Paul and Barnabas. Here is the first mention of the three orders or ranks of believers in the church at Jerusalem, viz. Apostles, Elders, and Brethren.	Acts xv. 22.
2	50	Antioch in Syria.	4	Acts xv. 30.	Paul and Barnabas returning from Jerusalem to Antioch in Syria, deliver the church of Jerusalem's epistle, decree, or advice. And Judas and Silas, being prophets, exhorted them to comply with it, and to abide stedfastly to it. Judas	Acts xv. 22, 23.

Paul's 5th Apostolic journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
Paul's second journey with Silas and Titus (to carry the decree to the brethren in Syria and Cilicia), to visit the brethren in Pifidia and Lycania; and to convert in Phrygia, Galatia, Troas, Macedonia, and Greece.	50				returns to Jerusalem, but Silas stays at Antioch. Here Peter, coming down, dissembled, on certain persons coming from James (for this was the only time that Peter found Paul at Antioch); and so did the other Jews; and Barnabas was also carried away with their dissimulation: which Paul withstood and reprov'd. And this laid the foundation of Paul's after-difference with Barnabas; when Paul proposing to Barnabas to go and visit the brethren, to whom they had preached in their former journey, Barnabas insisted that John, surnamed Mark, his sister's son, Colof. iv. 10. should go along with them to visit the brethren, whom they had converted in their former journey; though he had left them at Perga in Pamphylia, and returned to Jerusalem, before any number of idolatrous Gentiles were converted, not going with them to the work: which Paul refusing, he and Barnabas parted; and Paul took Silas (having Titus already with him), and they were recommended by the brethren in the church of Antioch to the grace of God.	Gal. ii. 11-21. Acts xv. 37, 38. Ver. 40. Ibid.

HISTORY OF THE APOSTLES.

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<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
2	50	The rest of Syria and Cilicia.	2 2	Acts xv. 41. Ibid.	Paul went through the rest of Syria and Cilicia, confirming the churches. And as he passed through the cities of these countries, he delivered the decrees, in order to their being observed, which were ordained of the apostles and elders at Jerusalem.	Acts xvi. 1-4. Acts xvi. 4.
		Derbe, } Lyc- } tra, } Iconium. } Lycania.	2 3 3	Acts xvi. 1. Ibid. Acts xvi. 2.	Then coming to Derbe, and finding Timothy, a disciple, whose father was a Greek ("Ελληνος, a Gentile), but whose mother was a pious Jewess, named Eunice (who with his grandmother Lois had instructed him in the scriptures from his infancy), 2 Tim. i. 5. Paul circumcised him by his own consent, being of age. And would have him go forth with him, i. e. become a fellow-labourer with him. And it is probable imparted the gift to him here, that he says Timothy had, by the laying on of his (Paul's) hands, 2 Tim. i. 6. (and which was most probably the gift that fitted him for an evangelist, that being the duty Paul afterwards bids him discharge, 2 Tim. iv. 5.). For since Barnabas was full of the Holy Ghost, Acts xi. 24. and Mark or John, who was a fellow-	

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worker

Paul's 5th Journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	50				worker with St. Paul, had both of them left Paul, and that Silas, or Sylvanus, a prophet, now was, and that Luke, an evangelist, was soon to be his companion: it is likely, that Timothy, who was to be likewise his companion, and his fellow-worker, and brother, as he is styled, 1 Thess. iii. 2 should have some similar gifts conferred upon him; and particularly at this time, since when they came to Thessalonica, which was very soon after this, Timothy was so instrumental in the conversion of the Thessalonians, that Paul indites his epistle to them thus: "Paul and "Sylvanus and Timotheus "to the church of the Thessalonians," 1 Thess. i. 1.	
	51	Phrygia. Galatia.	3	Acts xvi. 6. Ibid.	From Cilicia they go over Phrygia, and Galatia: and here Paul is received as an angel of God. They intended to have preached the word at Asia (i. e. the proconsular Asia; a small part of Asia Minor, containing Ionia, Lydda, &c.), but were forbidden by the Spirit: the Spirit designing the gospel should be preached first in Macedonia and Greece; Asia being reserved for Paul's next journey. And when they came to My-	Gal. iv. 14.

<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
2	51	Troas.	1	Acts xvi. 8.	sia, they attempted to go in- to Bithynia; but the Spirit suffered them not. Passing therefore by My- sia, they came to Troas. Here Paul had a vision to go over to Macedonia. And here, it is probable, Luke became St. Paul's compan- ion; since it is here first added, ver. 10. "We en- deavoured," &c. And the same stile continues to the end of the Acts. It is pro- bable Luke might follow Paul hither from Antioch in Syria; where he had been with Paul before; as may be gathered from Acts xi. 28. for the Cambridge copy reads <i>Συνεπαμείνωσιν δι' ἡμῶν</i>. See Mill. in loc. Perhaps he had been a disciple of Paul's there. It is most likely he was a devout Gen- tile, Paul not ranking him among those of the circum- cision who were with him, but among those of the un- circumcision. Coloss. iv. 10, 11. compared with ver. 12-14.	Acts xvi. 9.
		Samothra- cia island. Neapolis.		Acts xvi. 11.	Paul converts Lydia, a worshiper of God, or a pro- felyte of the gate. And dis- possesses the Pythonefs. Paul and Silas are beaten by means of the Pythonefs's master, cast into prison, and	Acts xvi. 14.
		Philippi in Macedo- nia.	1			

AN ABSTRACT OF THE SCRIPTURE

Paul's 5 th Epistle to the Thessalonians.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	57	Amphi- polis, Apollo- nia, Thessalo- nica, (cities of Macedo- nia.)		Acts xvii. 1. Ibid. Ibid.	set in the stocks : but an earthquake opens the prison- doors for them, as the angel did for Peter ; they convert the gaoler and his family, who were idolatrous Gen- tiles : but they having been beaten, though they were Romans, refuse to go out of the prison, till the magistrates came and entreated them to depart ; thereby acknow- ledging the injury they had done them. Whereupon they go to Lydia's house, and af- ter seeing the brethren, and comforting them, they de- parted : and passing through Amphipolis and Apollonia, came to Thessalonica. Here some few Jews be- lieved, a great multitude of the devout Greeks (σπουδαί- ων Ἑλλήνων, proselytes of the gate), and several of the chief women. And it is plain, Paul con- verted idolatrous Gentiles here, perhaps more of those than of the others, from some places in his epistle to this church, which he wrote from Corinth, soon after he left them, 1 Thess. i. 9. and iv. 3, 5, 6. Whilst he staid here, which was for some time, the Philippians sup- plied his necessities once and again, Philip. iv. 16. At last, he and his compa-	Acts xvi. 34. Ver. 35- 40. Acts xvii. 4. Acts xvii. 5.

nions

Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	5 ¹				nions are forced from hence by the unbelieving Jews, moved with envy at his success.	
	5 ²	Berœa in Macedonia.		Acts xvii. 10.	From Thessalonica, they go to Berœa. Here the Jews searched the scriptures, to see whether what St. Paul taught, was so or no. Many of them believed, and several honourable Greeks ("Ελληνες, devout Gentiles), men and women. But the Jews of Thessalonica following him hither, and stirring up the people (τῶς ὄχλους), the brethren send Paul away (without Silas or Timothy), and accompany him to	Acts xvii. 11, 12.
		Athens.		Acts xvii. 15.	Athens: whence Paul sends orders by the brethren for Silas and Timothy to come to him with all speed. But while he waited for them, he was pressed in spirit, and disputed with the Jews and devout Gentiles in the synagogue, and with the idolatrous Gentiles in the market. And on a set day preached on Mars-hill. A few believe; among which was Dionysius the Areopagite.	Acts xvii. 22, 23.
					As soon as Timothy came hither to Paul, he having had an earnest desire to return back to the Thessalonians once and again, but being hindered by Satan, 1 Theff.	

Paul's 5. Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	52	Corinth.	1	Acts xviii. 1.	ii. 18. sends Timothy to establish and comfort them, 1 Thess. iii. 12. lest they should have apostatized, from seeing and hearing of the afflictions that befell him, ver. 3. viz. at Thessalonica and Berea. And goes himself to Corinth, where he finds Aquila, with his wife Priscilla, Jews banished by Claudius from Rome, who were tent-makers, and who wrought with him at his trade. Here Paul seems first to have learnt the news of the faith of the Romans; and from this time prays for them, and that he might have a prosperous journey to them, Rom. i. 8-11. As soon as Timothy came hither to Paul from Thessalonica, and Silas from Berea, "Paul testifies" to the Jews, and devout Gentiles, that Jesus was Christ. And when they opposed and blasphemed, he shook his raiment, and said, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." Leaves the synagogue, and goes into Justus's house, a proselyte of the gate (supposed by Grotius and Mills to be Titus, but not justly), and has a vi-	Acts xvii. 34. Acts xviii. 4, 5, 6. Ver. 6. Ver. 7. tion

HISTORY OF THE APOSTLES.

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<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
2	52				tion in the night, to order him to stay at Corinth, and to encourage him. Here Paul converts Crispus, the ruler of the synagogue, with his house, Gaius and Stephanas; which three he baptized, 1 Cor. i. 14, 15. And afterwards Sosthenes, who seems to have succeeded Crispus in being ruler of the synagogue, and was at first Paul's adversary and accuser before Gallio, Acts xviii. 17. Paul writes his first epistle to the Thessalonians on Timothy's return to Paul at Corinth, from his having been sent to the Thessalonians from Athens; and having brought him a good account of the Thessalonians, 1 Thess. iii. 6, 7. He writes therefore this first epistle in the name of Silvanus, and Timotheus, and his own; to strengthen them against any temptation to apostacy from his afflictions or theirs, to animate them to persevere and grow in virtue, piety, and an orderly behaviour; as he does his second epistle, a little after, to set right a mistake they had made about his first, as if the day of Christ had been just at hand.	Acts xviii. 8. 1 Thess. 11 Thess.

Whilst

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
2	5 ²				Whilst Paul staid here, he wrought at his trade, to supply his own necessities, and the necessities of those who were with him; and what was farther necessary he received from the Macedonians, Acts xviii. 3. but took nothing from the Corinthians, 2 Cor. xi. 9. and xii. 13. I apprehend St. Paul wrote his epistle to the Galatians about this time, and probably from hence, where he staid so long, and had so much leisure to write. I apprehend he wrote to them about this time, because he says, he " marvels they " were so soon " (viz. after his preaching to them, and being received as an angel of God by them) " removed " from him to another gospel, Gal. i. 6. Nor is there any hint in this epistle of his having been with them more than once: on the contrary, I think there is a plain hint, that he had been there but once; not only from his not mentioning bishops or deacons, which he seems always to have appointed at his second visit to any place; but because he speaks of the un- <i>un-</i> known <i>unknown</i> in a manner that shews there were no bishops:	

HISTORY OF THE APOSTLES.

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<i>Paul's Apostolic Journey.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
2	52	Cenchrea.		Acts xviii. 18.	for he says, "if a man be overtaken in a fault, ye that are spiritual (<i>πνευματικοί</i>) restore him," Gal. vi. 1. So that I think it must have been written before his second journey into Galatia. He seems to have written this epistle on hearing that they were perverted from a regard to him, and the gospel he had taught them; and brought to undervalue his authority, and to asperse him, as being secretly a favourer of the sentiments of these Jewish teachers. He endeavours to establish the Galatians in a just opinion of himself, and of the sufficiency of his gospel (since they were not believers that had been Jews, or profelytes of the gate, but idolatrous Gentiles), and to convince them, that their submitting to any of the laws of Moses, was to renounce the Christian religion, and all the privileges they expected by it. He is carried before Gallio, who refuses to hear the Jews against him, not being accused by them of any crime. He comes to Cenchrea, shaves his head there, having a vow. Perhaps he made this vow on the deliverance, which the Lord	Acts xviii. 12-18.

had

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
Paul's third Apostolic journey, to convert at Ephesus, and to strengthen or confirm at the several places where he had converted in his second.	54				had vouchsafed to him (according to his promise in the vision, ver. 9, 10.), on his being brought before Gallio: such vows being usually made by the Jews, on great deliverances. See Joseph. de Bell. Jud. lib. II. cap. v. circ. init.	
		Ephesus.	1	Acts xviii. 19.	Sails from Cenchrea to Ephesus; enters the synagogue, and reasons with the Jews; but defers preaching to the Gentiles here, till his next journey; leaves Aquila and Priscilla here: but promises to return to them after he had been at the feast.	Acts xviii. 19-22.
		Cesarea.	1	Acts xviii. 22.	Sails to Cesarea.	
		Jerusalem.	4	Ibid.	From thence he goes to Jerusalem, salutes the church, but makes no stay here. Probably coming hither at this time, chiefly to fulfil his vow; which, according to the Jewish rules, was to be fulfilled in the holy land, however it might be made out of it. See Eduioth IV. 11. ap. Re-land. p. 277.	
		Antioch in Syria.	5	Ibid.	From Jerusalem he goes to Antioch in Syria; where he spends some time.	
		Galatia. Phrygia.	2 2	Acts xviii.	From Antioch he goes over Galatia and Phrygia, confirming the churches.	
					Aquila and Priscilla hearing Apollos, a Jew, one of John Baptist's disciples (a	Acts xviii. 24, 25.
						person

<i>Paul's Journals</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	54				person of great fervor and eloquence, and who was instructed in the way of the Lord, though acquainted only with the baptism of John (and not with that of the Holy Ghost), first informed persons privately in the way of the Lord, and then began to speak openly, in the synagogue at Ephesus, during Paul's absence from them, instructed him in the way of the Lord more perfectly. After which he preached Christ; shewing by the scriptures that Jesus was the Christ. Apollos then goes into Achaia, and, particularly to Corinth, before Paul returned to Ephesus. And so waters what Paul had planted, 1 Cor. iii. 6.	Ver. 25, 26. Ver. 28. Acts xix. 1.
		Ephesus.	3	Acts xix. 1.	From Phrygia Paul comes to Ephesus, according to his promise to Aquila and Priscilla, and found twelve, who (like Apollos) were only disciples of John Baptist; whom, after instructing shortly, he baptizes; and to whom he imparts the Holy Ghost. He speaks boldly in the synagogue for three months. But when divers were hardened, and spake evil of the way, before the multitude, he departed from them, separated the disciples,	Acts xix. 1.

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Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	55	Asia.		Acts xix. 22.	and disputed daily in the school of Tyrannus, for two years. So that all that dwelt in Asia heard the word of the Lord, both Jews and Greeks (Ἕλληνες, Gentiles). Paul had great success here, though there were many adversaries, as we learn from his first epistle to the Corinthians, written from hence, ch. x. ver. 9. Here it is likely that Ephras, or some other persons were converted; who converted the Colossians, Coloss. i. 7. Colosse being near Ephesus. And here God wrought special miracles by the hands of Paul; he curing diseases, and dispossessing at a distance. The exorcist Jews attempting to dispossess by Christ's name, the evil spirit buffeted them. And this being known both to Jews and Greeks, occasioned great fear to fall on them all; and the name of the Lord Jesus to be magnified. Many burned their magical books of great price.	
					He stays in Asia for a season; whence he sends Timothy, with Erastus, to Macedonia and Achaia, to forward the collections; lest he should not find them ready, when he came: and	

them

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Paul's Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	57				wards to do the same office at Rome, Rom. xvi. 3, 5. as Gaius then did likewise at Corinth, Rom. xvi. 23. and as it is likely Nymphas and Philemon did at Colosse, Coloss. iv. 15. Philem. ii. Paul seems now to have designed to have gone to Corinth, but stays till he saw what effects his epistle would produce among them; being unwilling to go and use his apostolical rod, and choosing rather to stay, till he could pay them a kind and paternal visit, 1 Cor. iv. 17. ad fin. A great riot is occasioned here by Demetrius, and the rest of the silversmiths, who are highly enraged against Paul for being an enemy to the worship of Diana. Paul had like here to have been flung to wild beasts; as we may gather from 1 Cor. xv. 32. And here it was that he says, that while he was in Asia, he "was pressed out of measure, above strength; and that he despaired even of life," 2 Cor. i. 8. Paul seeing he could not stay himself, bids Timothy remain here some time (see the Postscript), who was just then returned from Corinth to	Acts xix. 23-41.

him

<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions</i>	<i>Proofs of the Transactions.</i>
3	57	Troas.	2	Cor. II. xii. 12.	him, as Paul expected, 1 Cor. xvi. 13. Paul's first intention was to stay here till Titus returned, and then to go directly from hence to Corinth, from thence to Macedonia, and from thence back again to Corinth; and so to Jerusalem. But he presently alters his purpose, and resolves to go first to Macedonia, and thence to Achaia; in order to receive the contributions he was making for the poor saints at Jerusalem. And, in pursuance of this design, he sets out for Troas.	
					In his way thither, or as soon as he came there, I suppose, he delivered Hymenæus and Alexander to Satan, that they might learn not to reproach the gospel of Christ. Soon after he came to Troas, he writes his first epistle to Timothy (see the Postscript). Here a door was opened of the Lord unto him.	1 Tim. i. 20.
58		Macedonia.	2	Acts xx. 1	But, not finding Titus there, he went from thence into Macedonia, to find him; finds him there, and from him receives the good news of the Corinthians repentance, and obedience to his former letter; which refreshes his heart.	2 Cor. ii. 12. 2 Cor. vii. 5, 6.

Paul's 5 Apostolic Journeys.	An. Dem.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58	Greece.	2	Acts xx. 3.	Having received the contributions of Macedonia, 2 Cor. viii. 1-6. which were liberal, 2 Cor. viii. 1-5. he goes from Macedonia to Greece, to receive the like contributions there, and to confirm the disciples. This is the second time that Paul might say, he had preached the gospel from Jerusalem unto Illyricum; as he does, Rom. xv. 19. Greece bordering on Illyricum. From hence Paul sends Titus, Luke, and another brother, to Corinth, to forward the collections. And by them sends his second epistle to the Corinthians, just before he went to them; in which he excuses his not coming to them, though he had often promised, and intended it, lest he should have found them in a temper which would have made their meeting very uneasy to them both; commends their obedience to his former letter; exhorts them to a liberal contribution; and threatens great severity to the false apostle, and such of his faction as should still continue obstinate and impenitent. And assures them, that now he finds the greater part in such a temper, that he might visit them without	2 Cor. viii. 6-16-18. 2 Cor. xii. 14. xiii. 1. ix. 4.

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<i>Paul's 5 Apostles his journey.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	58	Corinth.	3		using his apostolical power against them, he would instantly come. From the other parts of Greece, Paul goes to Corinth; having Timothy with him, who, by this time, was come to him from Ephesus. Hearing there that there was danger, lest the Romans, who most likely had been converted by Jews, that went thither on some of the persecutions (perhaps by Junia, and Andronicus, his kinsmen, whom he salutes, Rom. xvi. 7.), should be carried too far into Jewish sentiments, by those Jewish believers, who, it may be, were not fully instructed in the gospel of the Gentiles, and might easily over-value their law: he writes to the Romans, to prove, by various arguments, that no man (no Jew, much less a Gentile) could possibly be justified by any thing, but faith in Christ, or obedience to his gospel. This epistle he sends from Corinth. And sends it by Phoebe, a servant of the church of Cenchrea. This epistle he wrote just as he was going from Corinth to Jerusalem, to carry the contributions to the saints. His intention was to sail from Corinth to Syria, in	Rom. xv. 23. 2 Tim. iv. 20. 1 Cor. i. 14. Rom. xvi. 1. Rom. xv. 31.
		Macedonia.	3	Acts xx. 6.	F 4	his

Paul's 5 th Apostolic Journal.	An. Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58			his way to Jerusalem. But finding the Jews laid in wait for him that way, he returns from Corinth, through Greece and Macedonia, to Asia; and from thence by sea to Jerusalem. In order thereunto,	Acts xx. 2, 3.
	Philippi.	2	Acts xx. 6.	From the other parts of Macedonia, he comes to Philippi; and stays there during the days of unleavened bread. There accompanied him out of Greece the messengers of the several churches, who were joined with him in carrying their contributions (which were very considerable) to the poor saints at Jerusalem: he being unwilling to take them upon himself alone, 1 Cor. viii. 20, 21. 1 Cor. xvi. 3. 2 Cor. viii. 20-23. These messengers were Sopater of Beroea (or the Berean messenger), Aristarchus and Secundus of Thessalonica (or the Thessalonian messengers, Gaius of Derbe (i. e. of a family of Derbe, but born in Macedonia, Acts xix. 29. and living at Corinth, 1 Cor. i. 14. Rom. xvi. 23.), and Timothy (the Corinthian messengers); and of Asia, Tychicus and Trophimus (or the Asian messengers); Luke seems to	Acts xx. 2-6.

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<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	58	Troas.	3	Acts xx. 6.	have been chosen of all the churches for this purpose, 2 Cor. viii. 18, 19. All these messengers, except Luke, went before Paul to Troas, and staid there for him. And a little after, Paul goes with Luke from Philippi thither, and abode there seven days. On the first day of the week Paul preaches till midnight, and Eutychus falls out of a window asleep three stories high; is taken up for dead, but restored to life by Paul.	<i>p. 20.</i> Acts xx. 4.
		N. B. He goes thro' or near Assos, Mytilene, Chios, Samos, Trogyllium, Miletus in Asia.		Acts xx. 14. Ibid. Acts xx. 15. Ibid. Ibid.	From hence he went to Assos on foot, and came to Mytilene, sailed thence, came over-against Chios, arrived at Samos, tarried at Trogyllium, and the next day came to Miletus. This he did, having hired a ship to carry himself, the messengers, and the contributions; and which therefore attended him at these places. And being desirous to see the Elders of Ephesus, and being withal pressed in time (intending to be at Jerusalem by the feast), he would not go to Ephesus, but sends for the Elders of that church hither. In his charge to them, he says, "That the Holy Ghost had made them bishops" (Επισκοποι), and declares, "That	Acts xx. 7. Acts xx. 21-28. " he

Paul's Journeys.	An. Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	53			" he had ' testified ' faith " and repentance both to " Jews and Greeks ; that " the Holy Ghost witnessed, " saying, that in every city " bonds and afflictions a- " waited him ; that he goes " up, bound in the Spirit, " to Jerusalem, and that " they should see his face " no more : " sets sail to- wards Jerusalem : sails near Coos and Rhodes : takes another ship at Patara : goes a-shore at Tyre. There disciples said to Paul, by the Spirit, that he should not go up to Jerusa- lem, i. e. dissuaded him from it, because they foresaw by the Spirit, that he would meet with great trouble, and be in danger of his life there. He sails from Tyre, and lands at Ptolemais ; salutes the brethren, and stays with them one day. From Ptolemais Paul and his company went to Cæ- sarea ; where they entered the house of Philip the Evan- gelist, one of the seven dea- cons ; who seems to have settled here soon after his converting the eunuch, Acts viii. 4b. Agabus comes down from Judæa, and foretells by the Spirit, that Paul would be	Ver. 23. Ver. 22. Acts xxi. Acts xxi. 4. Ver. 10. Ver. 11.
	Coos. Rhodes. Patara in Lydia. Tyre.		Acts xxi. 1. Ibid. Ibid. Acts xxi. 3.		
	Ptolemais.		Acts xxi. 7.		
	Cæsarea.	2	Acts xxi. 8.		
	in his way to				

bound,

<i>Paul's 5 Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	58	Jerusalem.		Acts xxi. 7.	bound, by the Jews, at Jerusalem, and delivered to the Gentiles. But Paul being unmoved at the prospect of danger, they took carriages (which were necessary to carry their contributions), and went to Jerusalem, ver. 15.	Acts xxi. 16, 17.

Jeru-

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
	52				Jerusalem, that the idolatrous Gentiles who believed considered them as one with themselves in Christ Jesus; were willing to pay the debt of temporal things they had contracted by receiving the spiritual things of the Jews, as St. Paul speaks, Rom. xv. 26, 27. and were desirous to provoke the Jewish Christians to receive the account of their conversion with joy, and to receive them themselves in the Lord, as occasion should offer (see Essay IV.). Saul used a like conduct to reconcile the minds of the Jewish believers at Jerusalem, to the first church of devout Heathens converted to the faith, at Antioch in Syria, by Barnabas and himself, at their first carrying to Jerusalem the news, Acts xi. 27, 28. The whole body of the disciples DETERMINED this fit to be done; no doubt, on a full consideration of the matter. The day following, Paul Acts xxi. went in with Luke, and the 17, 18. rest of the company unto James; all the Elders being present. And when they had saluted them, he declared particularly what "Things God had wrought among the Gentiles by	

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Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				" his ministry." And when they heard it, they glorified God (so that here the church of Jerusalem seems first to understand the conversion of the idolatrous Gentiles), and said unto him: " Thou see'st, brother, how many thousands of Jews there are which believe, and they are all zealous of the law; and are informed of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake the law of Moses, saying, that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? The multitude must needs come together, for they will hear that thou art come. Do therefore this. We have four men which have a vow on them: them take and purify thyself with them, — that all may know that those things, whereof they were informed concerning thee (viz. that thou teachest the Jews, which are among the Gentiles, to forsake the law of Moses, circumcision, and the customs), are nothing, but that thou thyself walkest orderly" (i. e. as a man	✓

subject

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				subject to the law of Moses, not indeed as the law of the kingdom of God in the world, but as the law of their country), " and keepest the " law. As touching the " Gentiles which believe " (or those Gentiles with " whose conversion the " church of Jerusalem has " been hitherto acquainted, " namely, the devout Gen- " tiles), we have written, " and concluded, that they " observe no such thing ; " save only that they keep " themselves from things " offered to idols, and from " blood, and from things " strangled, and from for- " nication." Then Paul took the men, and, the next day, purifying himself with them, entered into the Tem- ple.—And when the seven days were almost ended, the Jews of Asia, where he had been preaching lately for three years together, Acts xix. 10-22. seeing him in the Temple, stirred up the people, and laid hands on him, crying out, " Men of " Israel, help ! this is the " man that teacheth all men " every where against the " people, and the law, and " this place ; and, farther, " brought Greeks into the " Temple " (having seen	

Troph-

<i>Paul's 5 Aposto- lic journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	58				Trophimus, an Ephesian, in the city with him some time before), "and hath polluted this holy place." And they drew Paul out of the Temple, and went about to kill him; till Lyfias, the chief captain, rescued him, and carrying him to the castle (Antonia), gave him leave, at his desire, to speak, from the stairs, to the people; to whom he makes his defence, in the Hebrew tongue: which when they understood, they kept the more silence, and seem to have had their fury, in a good measure, allayed. It is probable, the multitude, upon the outcry that was made, might imagine he was a Gentile, who had gone farther into the Temple than was allowed to a Gentile, till they heard him speak Hebrew. And that probably was one reason why Paul told the chief captain, that he was "a Jew of "Tarsus," ver. 39. And gives an account of what had passed on the road to Damascus; and that at Damascus, Ananias had said to him, "God has chosen thee, that thou shouldest see that Just-one, and shouldest hear his mouth; for thou shalt be his wit-	

Paul's 5 Apostolic Journeys.	An. Dem.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				" nels unto all men, of " what thou hast seen and " heard: and now why " tarriest thou? Arise, and " be baptized, and wash a- " way thy sins, calling on " the name of the Lord." And then gives an account of his being sent by Christ to the Gentiles, when he was come again to Jerusalem: viz. the second time of his coming there after his con- version. The people, incensed at his defence, and particularly at his saying, that " Christ " sent him to the Gentiles," encrease their tumult; so that the chief captain order- ed him to be examined by scourging. But as they were binding him, in order to scourge him, on finding that he was a Roman, the chief captain, the next morning, loosed him from his bands; ordered the chief priests, and all their council to appear, and Saul to be brought down from the castle, and to be set before them; who makes his defence: when finding, on looking earnestly on the council (<i>ἀντισας δὲ</i> <i>ὁ Παῦλος τῷ συνεδρίῳ</i>), with whose faces he was well ac- quainted, that the greater part of it consisted of Pha- risees, creates a division be-	Acts xxii. 22-30. Acts xxiii. 1-7.

between

Paul's Apostolic journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				tween them and the Sadducees. The chief captain, fearing lest he should have been pulled in pieces on the dissention and tumult, ordered him to be brought into the castle (Antonia). There the " Lord stood by him," and said, " Be of good cheer, Paul; for as thou hast testified of me in Jerusalem (the metropolis of Palestine), so must thou bear witness also at Rome, the metropolis of the world." The chief captain being informed by Paul's nephew of a conspiracy of certain Jews to take away Paul's life, when he should next be brought before the council, sends him away by night through Antipatris unto Felix, the governor at Cæsarea. Five days after Paul's arrival at Cæsarea, Ananias, the High Priest, with the Elders, and Tertullus, the orator, came thither; who accuse Paul before the governor of being a pestilent fellow, a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes. Paul denies the charge; but owns that, after the way which they call-	Acts xxiii. 11. Acts xxiii. 23. Acts xxiii. 31. Acts xxiii. 33. Acts xxiv. 1-9. Ver. 10-22.
		Antipatris. Cæsarea.	3	Acts xxiii. 31.		

Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
3	58				ed heresy, he worshiped the God of his fathers : which was a very proper defence before a Roman governor ; since the Roman law forbade the worshiping of any new Gods. Cic. de Leg. lib. II. cap. viii. circ. init. Felix defers giving any sentence till Lyfias should come down, and till he should be fully informed by him of the matter ; and orders him to be kept as a prisoner, but at large. Afterwards he and his wife Drusilla, a Jewess, sent for him, and heard him of the faith in Christ. And on his reasoning of righteousness, temperance (chastity, <i>ἐνκρασίας</i>), and judgment to come, &c. Felix trembled.	Acts xxiv. 25-27.
	59				However, Paul having given Felix no bribe, he is left bound, to please the Jews.	
	60				Festus, succeeding Felix, is importuned by the Jews, at Jerusalem, to send for Paul thither, lying in wait to kill him. But Festus ordered them to go down with him to Casarea, and accuse Paul there. When they were arrived, as they could prove nothing against Paul, so Paul asserts his own innocence ; declaring, " that he had not offended in any thing against the law of the Jews, against the Tem-	

<i>Paul's 5 Apostolic journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
3	60				ple, or against Cæsar; and that to the Jews he had done no wrong:" and ver. 8-10. "that how- ever he might be accused of being of a new sect, viz. of the Nazarenes, yet he did not worship a new God, which by the Ro- man law (Cic. de Leg. lib. II. c. viii.) was unlawful; but the God of his fathers, though according to a new way." But, to avoid the consequence of his being sent by Festus to Jerusalem, to please the Jews, appeals to Cæsar, upon Christ's direc- tion in the castle at Jerusa- lem, Acts xxiii. 11. in or- der to his preaching the gos- pel at Rome. But before he is sent to Cæsar, king Agrippa and Berenice coming to Cæsarea, and being desirous to hear him, Paul is brought forth, and makes the king an elo- quent speech; and relates what had passed on the road to Damascus, at Damascus, and at Jerusalem, viz (the second time of his being there after his conversion), and the true cause of his be- ing taken up by the Jews; shews how he executed both his commissions, that at Da- mascus, and that in the Tem- ple. And declares, "that	Acts xxv. 10, 11. Acts xxvii. 2-24.

Paul's 5th voyage. He journeyed.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
Paul's fourth Apostolic journey, to convert at Rome, Italy, Spain, and Crete.	4	60			" he continues witnessing to " small and great, that " Christ should suffer, and " should be the first that " should rise from the dead, " and shew light to the Gen- " tiles;" the three things which the Jews chiefly ob- jected against Christ.	
					Agrippa and Festus agree that Paul might have been set at liberty, had he not ap- pealed to Cæsar.	Acts xxvi. 32.
					But it being determined by Festus, that Paul should go to Rome (together with other prisoners, and among them, Aristarchus of The- salonica, ver. 2.), he is committed to Julius, a cen- turiion of Augustus's band; who intreated Paul cour- teously, and put him on board a ship at Adramyttium, bound for Asia.	Acts xxvii. 1. Acts xxvii. 3. Acts xxvii. 2.
		Sidon. Myra, a city of Lycia. Fair Ha- vens, near Lafza.		Acts xxvii 3. Acts xxvii 5 Acts xxvii 8.	The next day they touch- ed at Sidon. When they came to My- ra, the centuriion finding a ship bound for Italy, puts them on board. When they came to Fair Havens, Paul advised that they should winter there, foretelling the damage of the ship, and the danger of their lives, if they proceeded on the voyage (it being a stormy	Acts xxvii. 5. Acts xxvii. 8-14.
						month,

<i>Paul's 5 apostolic journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
4	60	On the voyage.		Acts xxvii. 13.	month, Acts xxvii. 9.) ; but the centurion trusting rather to the judgment of the master of the ship than to Paul, and being unwilling to winter in so inconvenient a port, set sail for Crete : where they soon met with a very great storm, that lasted many days. And when they gave themselves over, Paul foretels, that none of them should be lost, from an angel, who revealed it to him, the night before.	Acts xxvii. 11, 12.
		Melita.		Acts xxviii. 1.	At last they are cast on Melita, where a viper fastened on Paul's hand. But he shook it off, and felt no harm; according to our Saviour's promise, Mark xvi. 18.	Acts xxvii. 20-27.
		Syracuse.		Acts xxviii. 12.	Publius, the chief man of the island, lodged them three days courteously.	Acts xxviii. 3-6.
		Rhegium.		Ver. 13.	Paul praying, and "laying his hands" on his father, heals him of a fever, and a bloody flux ; and others of other diseases.	Acts xxviii. 7, 8.
6		Puteoli.		Ibid. and Ver. 14.	Paul lands at Syracuse ; stays there three days ; comes to Rhegium ; thence to Puteoli, where they found Brethren, and, according to their desire, tarried with them seven days.	
		Appii Forum.		Acts xxviii. 15.	When the Brethren at Rome heard of Paul's being	
		Three Taverns.				

Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61				on the road thither with his companions, they meet him at Appii Forum. His companions were (1.) Timothy, who came with him from Macedonia, Acts xx. 4. and who writes, jointly with Paul, from Rome to the Philippians, Colossians, and Philemon, Philip. i. 1. Coloss. i. 1. Philem. v. 1. (2.) Luke, who seems to have been a profelyte of the gate, that Paul met first at Antioch in Syria, Acts xi. 28, the Alexandrian MS. reading <i>Εὐσεβίου</i> δι' ἡμῶν. He became his companion at Troas, Acts xvi. 11. and went thence with Paul to Philippi, ver. 12. where Paul meets him again, Acts xx. 5, 6. and was particularly one that was chosen of the churches to carry the contributions to Jerusalem, 2 Cor. vii. 18, 19. when Paul was sent from Jerusalem as a prisoner hither. Paul likewise sends salutations from Luke, in two of his Epistles, written from hence, Coloss. iv. 14. Philem. v. 24. (3.) Aristarchus, one of his fellow-travellers from Macedonia, Acts xx. 4. and xxvii. 2. and his fellow-prisoner here, Coloss. iv. 10. (4.) Tychicus, another of his fellow-travellers, Acts xx. 4.	

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An. Dem.	Places whither they went.	Proofs of the time and place.	How often Paul had been there after his conversion.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61			Colosse, Philem. ver. 10. And probably great numbers of others, since the Roman historians afterwards call them "a vast multitude," Tacit. An. xv. 44. Suet. in Ner. cap. x. Paul is suffered to dwell in his own hired house, while the rest of the prisoners are delivered to the captain of the guard. The mild treatment he met with must have proceeded from that favourable representation which Festus made of his case, and the report that Julius, the centurion, might make of what had passed on the voyage, and of Paul's behaviour whilst he had been under his care. This mild treatment of him, and his constancy, proved a furtherance to the gospel of Christ: other brethren taking encouragement from thence to preach with greater boldness, Philip. i. 12. Three days after his arrival, he called the chief of the Jews together; shewing them how he came a prisoner to Rome; but that he had "committed nothing against the people, or customs of their fathers." They tell him, that they had heard nothing against him; but should be glad to hear of	Acts xxviii. 17-21.

Paul's 5 Apostles his journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61				his sect. And on a set day Paul preached to them in his own lodgings. Some believing, and some believing not. He applies Isaiah vi. 10. to them; and then says, "Be it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and they will hear it." And after this, he received all that came in unto him (both Jews and Gentiles) and preached to them for the space of two years boldly, Acts xxviii. 31. Whilst he remains a prisoner at Rome, the Philippians being very solicitous that he might not want in his imprisonment, send Epaphroditus to him with a supply, Philip. ii. 25. and iv. 18. Epaphroditus falls sick at Rome, Philip. ii. 27. As soon as he recovers, Paul sends him back to them, with an epistle, to comfort them under his afflictions, to heal their divisions (which it is likely Epaphroditus had acquainted him with); but especially to warn them against the Jewish seducers (with which all Asia, and Galatia, and probably Macedonia, was infested), to exhort them to several moral duties, and to thank them	

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AN ABSTRACT OF THE SCRIPTURE

Paul's 5th journey.

An. Dem.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61			for their supply. About the same time, he seems to have received a supply from the Colossians by Epaphras, Coloss. i. 7, 8. who seems to have become his fellow-prisoner, Philem. ver. 23. And having learnt their state from him, writes to them, to secure them against the false philosophy, and against the elements (or rather shadows) of the Jews. And sends it by Tychicus and Onesimus, Coloss. iv. 7-9. By Tychicus he also writes to the Laodiceans (commonly called the epistle to the Ephesians), Eph. vi. 21. whom he either apprehended infected, or in danger of the same errors with the Colossians and the Philippians; and therefore writes in the same strain. But that this epistle was not written to the Ephesians is plain, because they had bishops, as we find, Acts xx. 28. and probably deacons, not only in general, because they were ordinarily appointed at the same time; but particularly, because Paul had given Timothy directions about ordaining them, 1 Tim. iii. 12, 13. And yet he makes no mention of them in the epistle, as he does in his epistle to the Philippians, the only church	

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HISTORY OF THE APOSTLES.

Paul's 5 th Epistle to the Jews.	An. Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	61			he wrote to where there were bishops or deacons. See this point argued by Mr. James Peirce, in an advertisement concerning some things said upon the Epistle to the Colossians. He writes also to Philemon, by Onesimus, to desire him to take Onesimus his servant again, who, having robbed him, had run from him, but whom Paul had converted in his bonds. In his epistles to the Philippians and to Philemon, he tells them, he shall soon come to them. About this time James writes his Epistle. About this time, St. John seems to have written the Apocalypse. At least it appears, by the title of the Syriac version, to have been written in the time of Nero, by whom he was banished into the isle of Patmos; and probably soon after St. John came from Jerusalem, by the Hebrews it is full of. It was written before Paul's Epistle to the Hebrews, as well as before Peter's two Epistles, as appears by the allusions in all those Epistles to the book of Revelations; and likewise before Paul's second Epistle to Timothy, because the Spirit commends the church at Ephesus, Rev.	Philip. i. 25. ii. 24. Philem. ver. 22.
	63				

AN ABSTRACT OF THE SCRIPTURE

Paul's 5 Apostles 5 Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
4	63	Italy.	Heb. xiii. 23, 24.	Heb. xiii. 23, 24.	ii. 2, 3. whereas it seems to have been more corrupt when Paul writ his second Epistle to Timothy, 2 Tim. i. 15. ii. 16-22. iii. 1.	Heb. xiii. 24. Ver. 23.
		64 Crete.	Tit. i. 5.	Tit. i. 5.	From Italy he sails to Crete in his way to Jerusalem; and leaves Titus there.	Tit. i. 5.

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
Paul's fifth Apostolic journey, to strengthen and confirm in Crete, Rome, Italy, and Spain.	64	Jerusalem	6	Heb. xiii. 23, 24.	Sails from Crete to Judæa, and goes to Jerusalem, with Timothy in his company according to what he wrote to the Hebrews, Heb. xiii. 23, 24.	
		Antioch in Syria.	6		Goes from Jerusalem to Antioch in Syria (as is probable, he having always made this route in his former journeys), making that his way to Crete, Rome, Italy, and, perhaps, Spain, where he seems to design to go.	
		Colosse.			Paul stays at Colosse some time, as he had told Philemon he would, Philem. ver. 22.	
	65	Philippi.	3		Paul stays at Philippi some time, pursuant to what he wrote to the Philippians, Philip. i. 25. and ii. 24. Writes his Epistle to Titus, when he had Artemas and Tychicus with him; and bids him come to him at Nicopolis (in Epirus), where he winters. Possibly Paul took Colosse and Philippi in his way to Crete, Rome, &c. to thank them for the great kindness which they had always expressed to him, and the generous supplies they had sent him, Philip. iv. 25. particularly when he was a prisoner at Rome; as well as to perform his promise to them,	Tit. iii. 12.

Paul's 5. Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	66	Nicopolis in Epirus. Corinth. Troas.	3 4		Goes to Nicopolis in Epirus : And thence to Corinth, where he leaves Erastus sick ; which he could not do in his first journey to Rome ; for then he did not go near Corinth ; as we may plainly see by the account St. Luke gives us of his voyage. From Corinth he goes to Troas ; and there leaves his cloak and parchments : for he cannot well be supposed to have left them there when he had so many companions as he had the third time of his being here ; had the collections to carry with him to Jerusalem ; and had hired a ship on purpose to convey him, his things, and companions. From Troas he sails for Italy ; designing, as I suppose, to go and visit those whom he had converted in his former journey there, and perhaps to go from thence to Spain : it having been always his method to take a second journey to strengthen those whom he had converted in a former. And thence to proceed farther to Spain, with a design to make converts in countries where he had not yet been. Pursuant to this design, in his way to Italy, he lands at	Tit. iii. 12. 2 Tim. iv. 20. 2 Tim. iv. 13.

Crete;

Paul's 5th voyage - his journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	66	Miletum in Crete.	2		Crete; and at Miletum leaves Trophimus sick. One cannot easily see, that he could be at Miletum before, particularly in his first journey to Rome, be- cause he did not land in Crete then, unless it were at the Fair Havens: which yet is not said by St. Luke, in the very exact history he gives us of St. Paul's voy- age.	2 Tim. iv. 20.
	67	Rome.	2		Sails from Crete to Italy, goes to Rome, where he finds a very different face of affairs from the time of his first being there. The Chri- stian religion was now treat- ed not only as a new, but as an impious, superstition; and the Christians as abo- minable people, who deserv- ed to be hated of mankind, Suet. in Ner. c. xvi. Tacit. Annal. xv. 44. This per- haps was owing to the calum- nies that the Jews spread of them every where, and which, perhaps, also the Gnostics by this time gave too much countenance to. Hereupon Paul, as one of the chief of his sect, was cast into so close confinement, that Onesiphorus "with dif- ficulty found him out," 2 Tim. i. 16. and was in such danger that, as no man stood by him, 2 Tim. iv.	

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	67				16. Alexander the copper-smith did him much harm, ver. 14, 15. However, Paul made such an apology for himself and the Christian religion, that he was for some time delivered out of the mouth of the lion, and the Christian religion became more fully known, 2 Tim. iv. 17. During his second imprisonment at Rome, he sends Titus (who came hither with him from Nicopolis) to Dalmatia, 2 Tim. iv. 10. And after his first and second defence, he writes his second Epistle to Timothy. That Epistle seems to have been directed to him in some place, from whence he was to take Ephesus in his way to Rome, as may be gathered from ch. ii. 14, 15. and iv. 19 from whence too it would not be much out of his way to go by Troas to Rome; as we may collect from ver. 13. and from whence he might bring Mark with him, who is said to have been at Jerusalem. I think it is probable it might be about Lystra, which was Timothy's native place; and where, possibly, Paul left him (when he went from Jerusalem in his last journey to Rome), to stay with his	

friends;

11 Tim.

✓

Paul's 5 th Apostle- his journey.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	67				friends; and be useful to the churches in that neighbourhood. This seems to me the more likely, because he speaks "of the faith of his grandmother Lois, and his mother Eunice," ch. i. 5. which, perhaps, the thought of the place, where he sent his letter, might bring to his mind. I think thus also, viz. because he mentions his afflictions and persecutions in these countries, and no other, ch. ii. 10, 11. for the very same reason. His persecutions elsewhere, and some of which were as severe or severer, Timothy knew; having been his companion in most of his travels since Timothy's conversion. That all this was done during Paul's second imprisonment at Rome, will appear from the following considerations. In the first imprisonment Timothy was a prisoner with him, and continued so after Paul's release, Heb. xiii. 21. And Paul joins Timothy with him in three of the Epistles he wrote in the first imprisonment. And now Timothy was absent from him, 2 Tim. iv. 9-21. Besides, in the first imprisonment, Paul was a prisoner at	

H

large

Paul's 5 Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	67				large in his own hired house; all persons having free access to him, Acts xxviii. 16-30. When he wrote this Epistle, he was in such close custody, that Onesiphorus with difficulty found him out, 2 Tim. i. 17. Finally, in the first imprisonment he writes, that he should soon be enlarged, Philip. i. 25. and ii. 24. Philem. v. 22. In this Epistle he tells Timothy, that "he is ready to be offered up, and the time of his departure is at hand;" that "he has fought the good fight, and finished his course," 2 Tim. iv. 1. 8. And though "God had delivered him out of the mouth of the lion" (Nero or Helius Cæsar), "at his first defence;" yet he does not add, that he will deliver him out of it; but "from every evil work, and preserve him unto his heavenly kingdom." Tim. iv. 16-19. For at this time he says, he had left Erastus in Corinth, and Trophimus sick at Miletum; whereas he could neither be at Corinth nor Miletum in his first voyage. Peter writes his two Epistles about this time, de-	

clares

HISTORY OF THE APOSTLES:

<i>Paul's Apostolic Journeys.</i>	<i>An. Dom.</i>	<i>Places whither they went.</i>	<i>How often Paul had been there after his conversion.</i>	<i>Proofs of the time and place.</i>	<i>Their most remarkable Transactions.</i>	<i>Proofs of the Transactions.</i>
5	67				declares himself an Elder, and a witness of the sufferings of Christ: dating the first from Rome, which he calls Babylon, in the Apocalyptic stile; as may appear probable from the companions he had then with him. Jude seems to have written his Epistle at the same time, from its agreement in matter and expressions with the Epistle of Peter. Though Paul's intention seems to have been to have gone to Italy and Spain, to strengthen the disciples he had made in his former journey; yet he went no farther, but suffered martyrdom (under Helius Cæsar, the vilest lieutenant of the vilest prince any age or country ever produced): and so did Peter, in the manner Jesus foretold, John xxi. 18.	
	68				John writes his first general Epistle; declares himself a witness, and, perhaps, writes his two other Epistles about the same time. John stiles himself an Elder in his two last Epistles, 2 John i. and 3 John i.	1 John i. 1, 2, 3. and iv. 14.
	70				This year Jerusalem is besieged, taken, sacked, and burned by Titus, according	

<i>Paul's Journeys</i>	An. Dom.	Places whither they went.	How often Paul had been there after his conversion.	Proofs of the time and place.	Their most remarkable Transactions.	Proofs of the Transactions.
5	70 96				to Christ's prophecy, Luke xix. 43, 44. 1,100,000 Jews perish, 97,000 are made prisoners, besides an innumerable company, who, in other places, killed themselves, or perished through famine, banishment, or other miseries. Sir Isaac Newton, on Scripture Prophecies, thinks that this Epistle was written an. 65, and only published again an. 96. After Domitian's death, St. John returns to Ephesus, and, at the request of the church, writes his Gospel.	

E S S A Y I.

ON

The Teaching and Witness of the
H O L Y S P I R I T.

THE Christian religion being the last and most gracious dispensation of God to mankind, and yet not being without its enemies, among some few of the sober (and who seem, at least, on all other occasions), capable, diligent, and fair enquirers; as well as among the vicious, the lazy, the knavish, and the incompetent; and the greatest witness to the truth of the Christian religion being the Holy Spirit; I have thought it might be of some service, to consider that evidence with all the attention and care I could.

I have chosen to do this the rather, because whilst I think this teaching of the Spirit the greatest proof of the Truth of the Christian religion; I at the same time see, that it runs so much through the beginning and end of the Gospels, particularly St. John's, and is so much insisted on in the Acts, and all the Epistles, that

neither the scheme of the Christian religion itself, nor a great number of texts in the New Testament can be understood, without carefully considering it.

The invisible God, the Creator of all things, who at first made man upright and happy, often conversed with him (whilst he kept his integrity) by the *Word*; by whom he made, and governs the world: as may be gathered from that short history, which Moses gives us, of the creation of our first parents. We have an account of God's conversing with them three or four times before the fall^a. This was an honour therefore he often vouchsafed them, if the general opinion be true, of the short time they preserved their innocence. How much oftener God might vouchsafe them this high privilege, we do not exactly know; but that it had been often enough for Adam and Eve to be well acquainted with his voice, we may gather from these words: "And they *heard the voice of the Lord God* walking in the garden, in the cool of the day; and Adam and his wife hid themselves among the trees of the garden: and the Lord God called unto Adam, and said unto him, Where art thou? And he said, *I heard thy voice* in the garden, and I was afraid, because I was naked, and I hid myself^b."

^a Gen i. 28—31. and ii. 15—20.

^b Ibid. iii. 8—11.

But

But after our first parents had disobeyed God's express command, and thereby drawn on themselves a perpetual banishment from paradise, and rendered themselves, as well as their posterity, liable to death; God did not vouchsafe such frequent and immediate intercourses between himself and them, or any of their miserable Race.

However, though God was pleased to withdraw this frequent and immediate intercourse, whereby mankind might have learnt from himself their duty, and his disposition to accept them in the discharge of it; yet he did not leave himself without a witness, having implanted in them the knowledge of good and evil; and having, as St. Paul elegantly expresses it, "made every man a law unto himself; the work of the law being written in their hearts; their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

And as God has thus placed a witness for himself in every man's heart, suggesting to him what he ought to do; so has he not left himself without a witness, that he is disposed to accept those who endeavour to obey this Law of their minds; not only by some degrees of forbearance, in "not executing sentence speedily on their evil works;" and by suffering them long, because he is un-

^c Rom. ii. 14, 15.

^d Eccles. viii. 11.

willing “that any should perish^e” but by
 “doing them good; giving them rain from
 “heaven, and fruitful seasons, and filling
 “their hearts with joy and gladness^f” and
 thereby, as well as by other methods, inviting
 them all to “seek the Lord, if happily they
 “might feel (alluding to the darkness in
 “which the heathen world is represented in
 “scripture), after him; though he be not far
 “from every one of us: for in him we live,
 “and move, and have our being^g.”

Thus far God has testified his will, and his
 gracious dispositions to all men since the fall;
 even to those whom “he winked at^h” (or
 acted as a man that winks, connives, and will
 not see); suffering them “to walk in their
 “own waysⁱ” without sending any special
 messengers to inform or reclaim them.

But to some, that is, to those who made
 the best use of these common discoveries of
 his will and goodness, God did not stop there;
 but manifested himself farther: more particu-
 larly to persons of the most exemplary piety:
 chiefly indeed by his Spirit, as he did to
 Enoch; whereby Enoch prophesied^k. But
 sometimes by such appearances as he blessed
 our first parents with; by which Christ
 preached to the disobedient before the flood,
 who were the spirits in prison, (or who were

^e 2 Pet. iii. 9.

^f Ibid. xvii. 27, 28.

^g Ibid. xiv. 16.

^h Acts xiv. 15.

ⁱ Ibid. xvii. 30.

^k Jude 14.

held captive by the devil, through their own lusts and passions) by the instructions which he (the Lord) gave to Noah¹; whereby Noah, as St. Peter informs us, became “a preacher of righteousness^m.”

And though after the Spirit of God left striving with the old world, and testifying against them; the flood came, and swept them all away, but eight persons; yet God seemed afterwards, on the renewing the face of the earth, to converse with Noah again, as he did with our first parents after the creationⁿ. And though on all his posterity's forsaking the worship of God, and falling into idolatry and vice, as they quickly did, God did not see fit to continue that immediate intercourse with them; yet did he single out Abraham, the father of the faithful, a man of eminent virtue, to communicate his will to, by dreams, visions, and messages; which he did not only send by inferior angels, but by the Lord himself; even him that was afterwards known as the Angel of his presence or covenant. And after Abraham, he was pleased to vouchsafe some of these divine communications to Isaac and Jacob, and to their seed; till they, becoming a great people, had Moses for their teacher; who had not only the spirit of prophecy, but was one to whom God spake face

¹ Gen. vi. 7, 8—14.

^m 1 Pet. iii. 18, 19, 20. 2 Pet. ii. 5.

ⁿ Gen. ix. 1—18.

to face; making also his glory to pass before him.

After Moses had given so full a discovery of God's mind and will to them, there arose indeed in Israel no prophet like unto him: yet did God, on all great occasions, send them prophets from time to time, with "line upon line, precept upon precept; with here a little and there a little;" encouraging them when they are faithful, and *testifying* against them by his Spirit in their mouths (as the Levites expressed it^o); whenever they revolted from God, or brake his commandments.

And though God did not send any prophet to the idolatrous nations after the flood for more than two thousand years, winking at the times of their ignorance; yet Abraham, Isaac, and Jacob, who travelled up and down among them, and had such extraordinary providences attending them; and afterwards the Israelitish nation, which had such laws from heaven, such miraculous manifestations to them, and divine appearances in their favour, in leading them out of Egypt, through the Red Sea, and the wilderness; in the conquests of Canaan, and in the singular protection and felicity of that country; such particular and exemplary punishment for their vice and idolatry, in their captivities; and such uncommon restorations to their own

^o Nehem. ix. 29, 30.

country,

country, on their repentance; according to plain predictions of the one and the other; were a standing witness for God, and a plain revelation to the whole world, that would but give themselves the trouble to enquire after these patriarchs, and this wonderful commonwealth; they being set by God as a light on a hill, on purpose to draw the eyes of all mankind upon them.

The Spirit, who strove no more with the bulk of mankind after the flood, seems also to have left the Jews for more than three hundred years after Malachi, their last prophet, on the finishing of the second temple: prophecy, and all the other glories of the first temple disappearing under the second; to prepare them the more to expect the Lord, who was to come himself to fill this temple with his own glory; and thereby to make the despised glory of the second temple greater than the glory of the first *. This was, indeed, a period of the thickest darkness, like that which precedes the dawn of day. The Heathen world was sunk into the grossest polytheism, idolatry, and immorality; which they not only believed and practised, but wrought up into their highest acts of devotion. The Jews, who had the oracles of God, had notoriously corrupted them by their false glosses and traditions; which they had not only added to the law, but by them rendered the law itself

* Hag. ii. 7, 9. Mal. iii. 1.

of none effect : so that since the light that was in the world was darkness, how great must the darkness have been ? and since the blind were leading the blind, what could have followed but that both should have fallen into the ditch, had not the day first dawned, and then the Sun of righteousness himself arisen upon the world, and at last broke forth from the clouds that veiled his glory, and shone out with his full lustre, in the illuminations of the Holy Ghost ? Wherefore, after so great an interval of prophecy, God was pleased to fill Zachary and Elizabeth with the Holy Ghost, and they prophesied ¹. And the virgin Mary, on whom the Holy Ghost came, brake forth into a sublime hymn ². Good old Simeon had the Holy Ghost likewise upon him : and Anna the prophetess ³. And John Baptist was at last filled with the Holy Ghost from his mother's womb ⁴ ; from whence he became a greater prophet than any that went before him. For “ among them “ that are born of women, there had not (at “ that time) been a greater than John ; all “ the prophets and the law prophesying until “ him,” and then in some sort ending : for he not only foretold the appearance of Jesus, the great Prophet, darkly, and as a thing at a distance, as the law and the other prophets

¹ Luke i. 62.

² Ibid. i. 25, 46—56.

³ Ibid. ii. 25, 26—36.

⁴ Ibid. i. 15.

had

had done before him; as he himself did in some measure at the first^u; but had the honour to be his immediate forerunner, and prepare the way for him. For he exhorted men to repent of those vices which would hinder their receiving him; both by encouraging them to repent, from baptizing them into the faith of the doctrine of the remission of sins (which perhaps meant no more than a deliverance of those particular persons who should repent from the wrath coming upon the whole nation); and of Christ's being ready to appear: and by denouncing the utter extirpation of their nation, if they should continue impenitent. And besides, had at last the honour to introduce Jesus publicly to the people; and point him out to them, on a special revelation made from God to him, that that was he: saying unto them^v, "Behold the Lamb of God which taketh away the sins of the world!"

He was that great Prophet after whom all the other prophets first enquired: "Searching diligently what, or what manner of time, the Spirit of Christ that was in them did signify, when it testified before his suffer-

^u John i. 31, 33, &c. N. B. In this John went farther than even Ezekiel had done; who, in the xviiiith chapter, seems to speak only to the whole nation; see ver. 29—32.

^v John i. 20.

"ings,

“ings, and the glory that should follow.” And to whom (after they had thus searched) “they all witnessed”; of whose days all of “them from Samuel, as many as have spoken, foretold”; of whom ALL the scriptures testify; and to whom John himself “came to bear witness.” And no wonder; since he who had appeared to our first parents in the garden, and to some of the patriarchs and prophets on many important occasions; who had dwelt in the cloud of glory, and conducted the children of Israel through the Red Sea and the wilderness; filled the tabernacle, and then the temple, dwelling between the cherubims, from whence he gave answers in great conjunctures; was now to be “Emanuel, God with us, and to tabernacle among us: so that men were to behold his glory, as the glory of the only begotten Son of God, full of grace and truth.” And were likewise to hear him *testify*, in a familiar and human voice, what he knew and had seen^d. Or, as John Baptist says of him, “what he had seen and heard.” And though his testimony did not meet with the reception it ought, yet could they not help admiring the gracious words that came out of his mouth;

^a 1 Pet. i. 10, 11.

^b Ibid. iii. 24.

^c Ibid. i. 7.

^d Ibid. iii. 11.

^e Acts x. 43.

^f John v. 39.

^g Ibid. i. 4.

and

and acknowledging, that "never man spake as
" he spake."

And though this divine Person was with
God in the beginning; the only begotten and
well-beloved Son of God, lying in the bosom
of the Father; intimately acquainted with all
his councils; yet emptying himself of his
glory, he humbled himself so far as that, like
other prophets, he "taught the people by the
" Spirit of God," all the days of his flesh.
But with this difference, that he was not only
full of the Holy Ghost, as they were, but
had it without measure*. By which he not
only taught the people, but conducted him-
self, and wrought all his miracles in their
sight: miracles which were wonderfully cal-
culated to convince the Jews; being very su-
perior to what Moses had wrought, in their
number, extent, and beneficence, (admirably
suited to the gracious design of his appearance)
and the permanency of their effects; as well
as in the manner of working them: doing
them with a word, and by his own authority;
and in giving others a power to work them in
his name.

Thus is our conscience, and God's provi-
dence, God's witness to all men: and thus is
his Spirit in the mouths of the patriarchs and
prophets; especially in John Baptist; but
above all in Jesus Christ (to whom God gave
the Spirit, not by measure) God's great

* John iii. 34.

Teacher and witness to his church and people, in the several ages of the world.

But though the Spirit of God taught and witnessed for God in all the revelations, prophecies, predictions, and miracles, that the patriarchs, the prophets, John Baptist, or even our blessed Lord himself, in his state of humiliation, did give and work; yet was there a time to come, in which he was to do it in so superiour a degree, and so very different a manner, that John tells us, that the Holy Ghost was not then so much as given; nay, nor was not to be given, till Jesus was glorified ¹. The Holy Ghost was given without measure unto Jesus, as to a Prophet, but it abode with him during his life time; he did not impart it to his disciples, during his ministry. Nor does he seem then to have had it so as to be able to impart it. He tells his disciples, just as he was going to leave them, that "the Holy Ghost would not come till he departed; for he was to send him from the Father ^h, upon praying the Father for it ⁱ." And then it was that the Spirit of Truth was to be the chief Teacher and Witness for Jesus, as Jesus had been for the Father; or, as our Saviour says, that he should "testify of him ^k." For our Saviour had taught his disciples such truths only as they could

¹ John vii. 38, 39.

^h Ibid. xiv. 16.

^k Ibid. xv. 26.

ⁱ Ibid. xvi. 7.

^j Ibid. xv. 26.

bear,

bear¹. But the Spirit of Truth was to guide them into all truth; and was then likewise to take, not only of the Father's, but things that would be made Christ's (for then all things that the Father had would be made his; and the Spirit of God would be the Spirit of Christ); and shew those things unto them^m. He was then to be given to them, and to abide with themⁿ. It was not till after Christ's resurrection that he first breathed on them and said, "Receive ye the Holy Ghost^o." And then he did but prefigure the giving it. And even then he was so far from actually giving, that he could not give it, according to the settled order of things, till he was glorified: for Christ was to receive it not as a prophet, but as King of the church, "as the promise of his Father;" and then to shed it down on his disciples^p. Or, as the Psalmist says, "to ascend and receive gifts for men;" before he was to give those gifts to them^q. It is likewise expressly asserted by St. Paul, that "he ascended far above all heavens, that (to the intent that) he might fill all things: and (then) he gave some apostles, some prophets, and some evan-

¹ Mark iv. 33. John xvi. 12, 13.

^m Ibid. xvi. 14, 15—25. and xv. 26.

ⁿ Ibid. xiv. 16, 17. ^o Ibid. xx. 22.

^p Ibid. xiv. 10. Acts i. 4. ii. 33.

^q Psal. lxxviii. 18. Eph. iv. 8.

“gelists, &c. for in him dwelleth all the fulness
 “of the Godhead bodily: and we (the Ephe-
 “sians) are complete (or, as it should be ren-
 “dered, filled, in or by) him: being by him
 “filled with all the fulness of God, till
 “we come unto the measure of the stature
 “of the fulness of Christ.” For St. John tells
 us, that it was “out of his fulness that we
 “received grace for, or in proportion to, his
 “grace.” Christ was anointed,^a “with the
 “oil of gladness, above his fellows.”^b After
 which, the shedding down part of his unction
 on his disciples was the first act of that regal
 power to which he was advanced.

And the reason of our Saviour’s saying, in
 the present tense, “Receive ye the Holy
 “Ghost,” may well be presumed to be as a
 prophet, in the prophetic stile, as a thing
 they should soon receive, as surely as he
 breathed upon them; and by a sound “as of a
 “mighty rushing wind:” just as he says,
 “This is my body, which is broken for you.
 “This is the New Testament in my blood,
 “which is shed, &c.” And as he likewise
 says, “Now is the Son of man glorified.”

John Baptist, as a prophet, and greater
 than a prophet, was sent to bear witness to
 Christ, and bore it accordingly: whence

^a John i. 16.

^b Acts iv. 27.

^c Heb. i. 9.

^d John xx. 22.

^e Ibid. xiii. 31.

^f Ibid. i. 7, 8—27, 31—34.

John is styled a witness⁷; and is said by his own disciples, to have "borne witness to "Christ⁸." The Father had also borne witness to him⁹; and especially the Spirit, thro' which he did those mighty works he performed; and to all which he appeals¹⁰. Yet we find our Saviour appeals to this farther testimony of the Spirit; and says (as we shall in fact find), that infinitely greater effects should be produced by it in the world, than by the other testimonies I have mentioned. For he tells his disciples, "that the Spirit should "convince the world of sin, righteousness, "and judgment¹¹." And to this also St. John appeals, as to the greatest witness, saying¹², "It is the Spirit that beareth witness:" even beyond "the water and the blood;" which bear witness also¹³: "because the Spirit is "Truth." And that "the testimony of Jesus is the Spirit of prophecy¹⁴." Or, "the "Spirit of prophecy is the testimony of Jesus;" or that which is the great witness to Jesus. As if it was so much the province of the Spirit to bear witness and give testimony, that no other witness or testimony was to be esteemed one, in comparison of his.

⁷ John i. 6—8.

⁸ Ibid. iii. 26.

⁹ Matt. iii. 17. and xvii. 5.

¹⁰ John v. 32—37.

¹¹ Ibid. xvi. 8, 9.

¹² 1 John v. 6.

¹³ Ibid. ver. 8.

¹⁴ Rev. xix. 10.

Since the law and the prophets all refer to the teaching and testimony of Jesus; and Jesus to the teaching and the witness of the Spirit; it must needs be of the highest consequence to the Christian religion, that this be rightly understood. I shall therefore explain what I mean by the teaching and the witness of the Spirit: I shall endeavour to shew the necessity there was for this teaching and witness of the Spirit, in the first settlement of Christianity. I shall farther prove, that the Spirit did so teach and witness in the first settlement of Christianity: and shall point out in what this superiour teaching and witnessing did consist. I shall from thence shortly state, what was the consequence of reviling and blaspheming it; or what I take to be the sin against the Holy Ghost: and address myself in a few words to the Deists (who desire to be thought the only free-thinkers of the age), and to Those who professedly write against them.

Our Saviour, by the Spirit, taught in the days of his flesh. The duties which he inculcated, were, indeed, very plain; but many of the truths he taught, he taught in parables; and “without a parable spake he not unto them”: as they were able to hear (or to bear) it,” as Mark says^b. These are what

^a Matt. xiii. 34.

^b Mark iv. 33.

related to his kingdom; his administering it from the right-hand of God, by the Spirit; its speedy success, and great extent; the reasonableness and freedom of its precepts; the great apostacy and final consummation. And though he went farther with the disciples, expounding some of his parables privately unto them, as Mark also informs usⁱ; and as he and the other evangelists inform us, in several other places: yet our Saviour told his disciples, just as he was going to leave them, that "he had many things to say unto them; but you cannot bear them now^k." For such were their prejudices, that by their influence they could as little bear them, as old bottles (old skins) could new wine; as our Saviour says of them on another occasion^l. So that just as he was going to leave them, he declares, concerning the mysteries of the kingdom of which he had been speaking: "These things have I spoken to you in proverbs: the time cometh when I shall no more speak to you in proverbs, but I shall shew you plainly of the Father^m." Nay, so strong were the prepossessions of his disciples, that they did not understand some of those things which our Saviour told them in the

ⁱ Mark iv. 34.^l Matt. xix. 17.^k John xvi. 12.^m John xvi. 25.

plainest terms; they being, by the means of their preconceptions, hid from them^a.

The people thought, that Jesus of Nazareth was not Christ, because Elias was not come. They thought he could not be the Messias, because they imagined they knew his parents, that he was born at Nazareth, the meanest city in Galilee, the most despicable part of Palestine. They thought his appearance too mean and contemptible for the King of Israel, who, as they imagined, was to take temporal power, and deliver them from the yoke of the Romans, set up an universal monarchy, subduing the nations under them, and becoming their King and Governor, to continue such for ever. And though Jesus set the disciples right as to one of those things, namely, about Elias; yet he never attempted to set them right as to some of them; nor was he understood as to what he said to set them right about others.

But when the Spirit of Truth was to come he was to guide his apostles into all truth^o; teach them all things^p; and bring all things to their remembrance. He was to give them such a clear knowledge of the truth, as to remove all objections which might arise from the false traditions of the elders; or from mistaking the design and meaning of the law and the prophets. And therefore the Spirit

^a Luke ix. 45. xviii. 34. ^o John xvi. 13. ^p Ibid. xv. 26.
then

then taught them, that Jesus was not only of the seed of David, according to the flesh, but that he was declared to be "the Son of God" with power, when he was raised from the "dead"; that he was raised to sit on David's throne, being exalted by the right hand of God; and made Lord (or the way of access to the Father, and of all communications from him) and Christ; the anointed Prophet, High-priest, and King of his church; and a Prince and a Saviour, to grant repentance and remission of sins, together with the gifts of the Holy Ghost, and eternal life, which God gives by him, to all that obey him: or, as Peter expresses it, that "he is Lord of all." They now understood, that how mean soever he had appeared upon earth, by emptying himself of his glory, and becoming poor for our sakes: yet that God had glorified him; giving him a name above every name that is named in heaven and earth; that he was to continue vested with this power, till all his foes were made his footstool; and that though he was to be so far from delivering the Jews from the yoke of the Romans, as to make the Romans the executioners of his vengeance on the Jewish nation, for rejecting him; yet that he was to be the Author of eternal salvation to all them that

^a Rom. i. 3, 4.

^r Acts ii. 30, 33.

^r Ibid. ver. 3.

^r Acts v. 31.

^a Ibid. x. 36.

believe; first making them to fight successfully against all the enemies of their souls, and making them more than conquerors at last, they being to reign for ever with him in glory. Thus by the Spirit was given unto them *the word of wisdom*^w; whereby they were able to make others wise to salvation. Our Saviour, before his death, promised the apostles that he would give them (not only a mouth) but *wisdom*, which their adversaries should not be able to resist^x. And that this was one of the gifts of the Spirit, which qualified a man to be an apostle, we may learn from St. Paul's epistle to the Ephesians; where speaking of his gospel he says, "Whereof I am made a minister according
 " *to the gift of the grace of God given unto me*
 " *by the effectual working of his power*^y; even
 " the gift which is given to every one according to the measure of Christ; according to
 " which Christ *gave some apostles, &c.*"^z. And Peter says, Paul wrote (of this gospel)
 " according to the *wisdom* given unto him^a." And what indisputably shews, that this word of wisdom was a gift of the Spirit, is an express assertion^b: where speaking of the diversities of gifts^c, and enumerating several of them^d, the apostle says^e, "For to one is

^w 1 Cor. xii. 8.^x Luke xxi. 15.^y Eph. iii. 7.^z Ibid. iv. 7—11.^a 2 Pet. iii. 15.^b 1 Cor. xii.^c Ver. 4.^d Ver. 8—11.^e Ver. 8.

" given

“ given by the Spirit, the *word of wisdom*.” From its being placed first of all those high gifts which are here mentioned, it might fairly be supposed to be the gift which fitted a man to be an apostle. But it is farther confirmed by ver. 28. where pursuing the same exhortations which naturally arose from the diversities of gifts, and which it was necessary to give to prevent the strife and emulation occasioned by them : he says, “ God hath set “ some in the church, first apostles.” And, “ Are “ all apostles?” By which one may see, that apostles, the first and chief ministers of the christian church, answer to the word of wisdom, the first and chief gift of the Spirit. Thus was the gospel revealed to them, which they were to publish to the world ; and which St. Paul, in this very epistle, calls “ the wisdom of God.” For speaking ^h of Christ crucified (or the gospel of Christ crucified), which they preached, (“ teaching every man “ in all *wisdom* ⁱ”), he says, “ It was unto the “ Jews a stumbling - block, &c. but unto “ them which are called, both Jews and “ Greeks, Christ (or the gospel of Christ), “ the power of God, *and the wisdom of God* :” and afterwards ^k he calls it, the *wisdom of God*, and the *hidden wisdom* : and in his epistle

^f 1 Cor. xii. 29.

^g Ibid. ver. 8. See the Table of Spiritual Gifts.

^h 1 Cor. i. 24.

ⁱ Col. i. 28.

^k Ibid. ii. 6, 7.

to the Ephesians, the manifold *wisdom of God*: as Christ, the great Teacher of it, calls himself *the wisdom of God*¹. That he speaks there of himself, is plain from the parallel place^m: “wherefore behold I send:” and in him all the treasures of *wisdom* and knowledge are said to be containedⁿ.

To such discoveries as were made by the word of wisdom, the ministration of Moses bears some proportion. St. Paul compares his own ministration, as an apostle, with that of Moses, throughout all the third chapter of his second epistle to the Corinthians. Moses had the two tables of the law, and a pattern of all things, delivered him in the mount: as the apostles (at least St. Paul) received from the Lord what they delivered unto us. However, the preference of the apostolic ministry to that of Moses may be seen in several of the verses of that chapter.

By the Spirit also was given unto them the *word of knowledge*^o; whereby they were given to know what was the meaning of the law and the prophets; and of all the passages of the Old Testament; where the ministry that was kept from ages, but was then made manifest (by the Spirit then discovering it by the word of wisdom, and) by the scriptures of the prophets (namely, the writings of the highest

¹ Luke xi. 49.

^m Matt. xxiii. 34.

ⁿ Col. iii. 3.

^o 1 Cor. xii. 8.

prophets,

prophets, or apostolical prophets; and, among others, this particular epistle, written by Paul, an apostolical prophet to the Romans), according to the commandment of the everlasting God, (was) made known to all nations for the obedience of faith^p. By this word of knowledge, the hidden wisdom, which God had ordained before the world; which yet none of the princes of this world (or the Jewish rulers) knew (for had they known it, they would not have crucified the Lord of glory), was revealed unto them, even by that Spirit which searcheth all things; yea, the deep things of God^q. For the prophets, as St. Peter tells those to whom he wrote^r,
 “searched what, or what manner of time,
 “the Spirit of Christ, which was in them,
 “did signify, when it testified before-hand
 “the sufferings of Christ, and the glory that
 “should follow; that not unto them, but
 “unto us, they did minister the things which
 “are now reported unto you by them that
 “have preached the gospel unto you; with
 “the Holy Ghost sent down from heaven;
 “which things the angels desire to look
 “into.” This gift of knowledge was given them for the fuller confirmation of the truth of the Christian religion to the Jews, and for removing objections that might arise in

^p Rom. xvi. 25, 26,

^q 1 Cor. ii. 7, 8, 10, 12, 13.

^r 1 Pet. i. 11, 12,

their

their minds to it, from the mistaken apprehensions they had about the law and the prophets; particularly, from Christ's dying, rising again, and being preached to the Gentiles. And to this end (but not to found Christianity, which they always do on facts) we see all their discourses to Jews, from the second chapter to the end of the Acts, are full of references to antitypes, prophecies, and predictions: so are likewise their discourses sometimes to the devout, but never to the idolatrous Gentiles. Though after the idolatrous Gentiles were converted to Christianity, and might then be supposed versed in the scriptures, their epistles are full of the same references, and particularly to such as Judaized. By this word of knowledge the Spirit revealed to them divers future mysteries; namely, the great events relating to the spreading, corrupting, or restoring the Christian religion: as, that the gospel should be preached to the devout Gentiles, without requiring any farther observance of the laws of Moses, than of those which related to the devout Gentiles: and that the gospel should be preached to the idolatrous Gentiles, with an entire freedom from all those laws. It was likewise revealed to them, that the Jews should be cast off; that there should be great corruptions introduced into the Christian religion; but that at last there should be a recovery

covery of the Jews, and a complete fulness of the Gentiles. So that by the word of Knowledge, I understand the knowledge of the meaning of the law, and of the ancient prophets, and the knowledge of the great future events relating to the church: and I understand it thus, because I find the word of knowledge distinguished by St. Paul from the word of wisdom and prophecy, and all the other gifts of the Spirit, enumerated 1 Cor. xii. 8. and from revelation and prophecy, chap. xiv. 6. And I take revelation as it stands chap. xiv. 6. and as it relates to Paul, to signify the same thing with the word of wisdom (St. Paul's wisdom, or gospel, being communicated to him by revelation); and prophecy, there to signify the prediction of some lesser event; prophecy (that is, the higher prophecy), mysteries, and knowledge, seem to stand for the same thing*; and to be contradistinguished from prophecies†, that is, lower prophecies and tongues, as lower gifts of the Spirit. And it is on this account it is said that "knowledge will vanish away"; since there will not be any remaining mysteries, or any great event relating to the church, hid from us when the dispensations of God will be compleated. What may farther shew this to be the meaning of knowledge is, that

* 1 Cor. xiii. 2.

† Ibid. ver. 8.

‡ Ibid.

it is often spoken of as one of the highest gifts, and joined with wisdom, allowed to be the highest gift of all, and most peculiar to an apostle; which I think cannot be accounted for but from this notion, which I have given of it^v. The word of knowledge is reckoned the second gift of the Spirit, of all those high spiritual gifts which are enumerated there; and seems to be the gift that made a man a prophet of the highest rank, by prophets being those ministers of the church which stand in the second place^z, in a discourse that is but one continued exhortation about these gifts throughout the chapter^y.

To such revelations as these, some of those which God made to Abraham, to Moses, Isaiah, Jeremiah, Ezekiel, Daniel, and to some of the lesser prophets, concerning the great events that should happen to the people of the Jews, and concerning the kingdom of the Messiah, bear a considerable resemblance.

But as these two were the highest gifts of the Holy Ghost, and seem to have been given only to the apostles, I shall say no more of

^v See to this purpose 1 Cor. xiv. 6. where revelation is ranked with knowledge: and revelation there stands for the revelation of the Gospel made to Paul; and so signifies the same with wisdom. See also Col. iii. 3. Rom. xi. 33. 2 Cor. xi. 6, xii. 8.

^z Ibid. ver. 28, 29. ^y See the Table of Spiritual Gifts. them

them here; but refer my reader for the rest to the second Essay; where I shall endeavour to consider every thing that was peculiar to an apostle.

But God did not only (by the gift of the word of wisdom, and of the word of knowledge) give some apostles to his church, and some more eminent prophets; to whom the revelations of matters of the greatest importance, and more extensive usefulness (I have just now mentioned) were made; but also prophets of an inferior order, which were more numerous in the church (but which were all called prophets, as having the Spirit, whose gifts continued to be called by the general name of prophetic gifts in the church down to the times of Irenæus^a). The different sorts of prophesyings of these prophets may be ranked under these heads.

1. Prediction, or the foretelling of something future, but of less consequence: such was the dearth^b; the binding of St. Paul at Jerusalem, foretold by Agabus^c; the Holy Ghost witnessing, that in every city bonds and afflictions^d abode Paul^e; and Paul's foretelling, that neither the ship that carried him, nor any that were on board, should be lost^f. These were not unlike the particular discove-

^a Iren. l. v. c. 6.

^b Acts xxi. 10, 11.

^c Ibid. xxviii. 23, 24.

^d Acts xi. 28.

^e Ibid. xx. 23.

ries which were made to Deborah ^e, to Ell ^f, to the man of God ^g, to Samuel ^h, to Nathan ⁱ, to the man of God ^k, to Ahijah ^l, and to Elijah ^m. These prophets likewise foretold the fitness of persons for some peculiar service in the church. Thus as the prophets ministered to the Lord, and fasted in the church of Antioch, the Holy Ghost said by them, or which is the same thing, they said by the Holy Ghost, "Separate me Barnabas and Paul for the work to which I have called themⁿ." Thus Timothy received the gift (or the gifts) of the Holy Ghost by (or according to) prophecy ^o. And Paul tells him, that "he had committed a charge unto him, according to the prophecies which went before of him^p." And thus possibly it might be that the Holy Ghost had made the elders of the church of Ephesus, overseers or Bishops (*Επισκόπους*) of that flock ^q: though I think that not so likely to be the sense of the Holy Ghost's making them overseers, as that which I have given in the second Essay. Thus Moses understood that God had fitted Aholiab and Bezaleel, and other wise-hearted

^e Judg. iv. 7.

^g Ibid. ii. 27, ad fin.

^h 2 Sam. vii. 2.

ⁱ Ibid. xiv. 5—17.

^k Acts xiii. 1, 2.

^l Ibid. i. 18.

^f 1 Sam. i. 17.

^h Ibid. ix. 15.

^k 1 Kings xiii. 1—32.

^m Ibid. xvii. 1. xix. 15, 16.

ⁿ 1 Tim. iv. 14.

^o Acts xix. 20, 28.

men, for the work of the tabernacle². And thus Samuel knew which of the sons of Jesse should be the Lord's anointed¹.

On this occasion I would step so far out of my way as to observe, that I do not find, that God revealed to the prophets the wickedness and malignity, that would arise in the hearts of some of those who were appointed to some ministry in the church. But as Christ himself, though he fully knew what was in man, chose one of the twelve who had a devil; so he suffered the church sometimes to appoint persons from whom great mischiefs should arise to it; as, particularly, Nicolas, one of the seven deacons (if the doctrines and sect of the Nicolaitans came from him, mentioned Rev. ii. 6. as many of the fathers thought with great probability); suffering them to come into stations of service in the church for its trial; that is, for the discovery of hypocrites, and the confirmation of those who were sincere.

2. The discernment of spirits: for this seems to be ascribed to the prophet³, and is reckoned as a gift of the Spirit, among other gifts⁴: and in the former of those places, St. Paul says, that if "they all prophesy, and "there come in one that believeth not (or an "heathen), or one unlearned (or ignorant),

¹ Exod. xxxv. 30. xxxvi. 1.

² 1 Sam. xvi.

³ 1 Cor. xiv. 24, 25.

⁴ Ibid. xii. 10.

“ he is convinced (or discovered) of all. He
 “ is judged (or discerned) of all; and thus are
 “ the secrets of his heart made manifest; and
 “ so falling down on his face, he will worship
 “ God; and report, that God is in you of a
 “ truth.” And in the epistle to the He-
 brews we find, that the word of God (ὁ λόγος
 τοῦ Θεοῦ) which is the word spoken by the reve-
 lation of Christ, or by the gifts of the Spirit,
 is, among other things, said to be “ a dis-
 “ cerner of the thoughts of the heart *;” as it
 had been of old †; and as it now was. We
 have a particular instance of this gift of dis-
 cernment in Peter ‡; the same may be ob-
 served in Elisha §; and in Ahijah ¶. And by
 this discernment of Spirits they were not only
 to judge of the heathen, or the ignorant; or
 of the faith and hypocrisy of particular per-
 sons; but of the prophets too: for St. Paul
 says, “ Let the prophets speak, two or three,
 “ and let the rest judge (διακρινέτωσαν) †.” And
 he says, that “ the spirits of the prophets are
 “ subject to the prophets †.” And likewise,
 that “ the spiritual man (πνευματικὸς, the
 “ man that hath the Spirit) judgeth (ἀνακρίνει)
 “ all things †.” And he directs the Thessa-

* 1 Cor. xiv. 24, 25.

† Ibid. ver. 2.

‡ 2 Kings xiv. 25, 26.

§ 1 Cor. xiv. 29.

¶ Ibid. xi. 5.

* Heb. iv. 12.

† Acts v. iii. 9.

‡ 1 Kings xiv. 15, 16.

§ Ibid. ver. 32.

lonians,

Ionians, that they should not despise prophecyings; but should prove all things (discerning between the true and false prophecyings); and whilst they rejected that which is false, that they should hold fast that which is good^f. And those to whom St. John writes, who had received an unction from the Holy One (that is, the internal unction, or gifts of the Spirit, which the external unction under the law represented), and knew all things^g; and they on whom that anointing abode^h; (and, no doubt, the lower gift of prophecying among others, that being the gift which all the members of the church generally enjoyed in one kind or another), were not to believe every spirit, but to try the spiritsⁱ; and as there were general rules given them to try the spirits by; as, that “no man can say that Jesus is the Lord but by the Spirit; and no man speaking by the Spirit calleth Christ accursed^k.” So if any person pretended to a new discovery, which, what was already known by them, did not enable them to judge of; they had reason to hope, that God would reveal even that unto them; and that they should, through the Spirit, know also whether that was of God. So Clement says, “that the apostles did ordain the first fruits of such

^f 1 Theff. v. 20, 21.

^g 1 John ii. 20.

^h Ibid. ver. 27.

ⁱ Ibid. iv. 1.

^k 1 Cor. xiii. 3. 1 John iv. 1—6.

“as believed, making trial (*δοκιμάζοντες*) of them by the Spirit¹,” the same word that is made use of 1 Theff. v. 20. and 1 John iv. 1.

I am inclined to think, that these two kinds of prophecying (at least the last) are what St. Paul calls a revelation, 1 Cor. xiv. 26. (as it stands distinguished from a psalm, a doctrine, a tongue, and an interpretation), and which he ascribes there to this kind of prophet, as well as a psalm, a doctrine, and the rest, which I am now going to consider. For,

3. There seems to be yet a lower degree of prophecying than either of these: it appearing to me, that all the public performances in the church, by single persons, through the illumination of the Holy Ghost, were called prophecying: for so I apprehend St. Paul calls every such public action done in the church, by a single person, to edification, and exhortation, and comfort; in opposition to speaking any thing in the assembly in a tongue that was not understood^m. And there seems to me to be these different actions of this kind, to which prophecying is applied in that chapter.

The first is a doctrine. And therefore to these prophets, or to those that prophecy in this sense, belongs a doctrineⁿ; which, perhaps,

¹ Epist. ad Cor. § 42.

^m 1 Cor. xiv. 1—4.

ⁿ Ibid. ver. 26.

may be any truth about faith or manners : and in this sense these prophets would be the same thing with teachers ; of which I shall say more presently. And because in this sense it would coincide with the gift of teaching, and for other reasons, it may much more probably mean an exhortation, or a forcible way of convincing men of what is wrong in their conduct, reproving them for it, admonishing them to amend it ; and confirming and establishing them in what was right in it ; and comforting them under any of the difficulties or afflictions they fell under for it, or in the practice of it. For we often find the first Christian prophets in the New Testament employed in all these ways. So Barnabas, who appears to have been a prophet before he was an apostle^o, is said to have "*exhorted* the Grecians at Antioch, that with full purpose of heart they should cleave unto the Lord^p." And so Judas and Silas, being prophets, *exhorted* the brethren at Antioch, with many words, and *confirmed* them^q. Thus St. Paul directs some among the Romans, who had the gift of *exhortation*, to wait on *exhortation*^r : and he afterwards tells some of them, that he is persuaded, that they, " being full of goodness, and filled with all knowledge, are able, to *admonish* one ano-

^o Acts xiii. 1.

^q Ibid. xv. 32.

^p Ibid. xi. 23.

^r Rom. xii. 8.

“ther :” And the Colossians were not only to sing psalms and hymns and spiritual songs, but such as should *admonish* one another¹. And the brethren in Thessalonica were to *admonish* him that obeyed not the epistle². And the Ephesians were to *reprove* the unfruitful works of darkness, when committed by the children of the light³. And they were to *comfort* one another, particularly the feeble minded, as we may see, 1 Thess. iv. 18. and v. 11, 14. And this was even the business of the prophets under the Old Testament: who were sent to exhort, comfort, confirm, or reprove the people on several occasions.

2dly, A Psalm; ver. 26, which is called, “singing with the Spirit,” (ψάλλειν τῷ πνεύματι), ver. 15, 16. And this may either signify, the composing⁴ new poems, such as were composed by Moses, Deborah, David, Asaph, Heman, Zechariah, Elizabeth, Mary, Simeon, &c. or the singing⁵ such poems as had been composed by others, with proper and extempore melody; or both. For as singing the praises of God in the Old Testament, by the Spirit of God, is called prophecy⁶, so singing with the Spirit seems to comprehend both the poem and the tune, under the New; not only from the generality of the phrase,

¹ Rom. xv. 14.

² Col. iii. 16.

³ 2 Thess. iii. 15.

⁴ Eph. v. 3.

⁵ 1 Sam. x. 5, 6, 9, 12.

which

which leaves it open to be understood, either as to the matter or as to the music of the Psalm, or as to both of them, being dictated by the Spirit; but from Eph. v. 18. where the apostle directs the Ephesians not to be drunk with wine (as the heathens were at their Bacchanalia), but to be filled with the Spirit. And that then, instead of giving vent to their mirth in the mad and excessive way in which the heathens did it at their idolatrous feasts, they should express their joy by speaking to one another in psalms (those of David, which contain matter of instruction, as well as many others, &c.), hymns (such as only contain matter of praise), and spiritual songs, ᾠδαὶ πνευματικαί, songs of the Spirit, dictated by the Spirit (as the Χάρισμα πνευματικόν, is the spiritual gift, or gift of the spirit⁷: and the Πνευματικός, which we translate spiritual man⁸, is the man that has some of the gifts of the Spirit), singing and making melody in their hearts to the Lord. For though melody is not expressed in the original, it is fairly implied in ᾄδοντες ἃ ψάλλοντες, or singing, not only with their voice, but with their heart to the praise of the Lord. In singing psalms and hymns perhaps the Spirit dictated the tune only; in the songs of the Spirit, both the poem and the

⁷ Rom. i. 12.

⁸ 1 Cor. ii. 15. iii. 1. Gal. vi. 1.

tune too. And perhaps this is the meaning of
 a text that seems to be like this^a: "Let the
 word of Christ dwell in you richly in all
 wisdom" (or in all that latitude of wisdom
 and knowledge in which we, the apostles of
 Christ, have taught it, according to the word
 of wisdom and knowledge communicated to
 us), "teaching and admonishing one another
 in psalms, and hymns, and spiritual songs"
 (ὠδαῖς πνευματικαῖς, songs of the Spirit); ἐν
 χάριτι ᾄδοντες, we translate it, singing with
 grace (which is very seldom, if ever, the sense
 of χάρις in scripture), but which I believe
 should be rendered, "with the gifts of the Spi-
 rit in your hearts to the Lord." For that
 χάρις sometimes signifies that particular fa-
 vour which is called χάρισμα, or the gift of
 the Holy Ghost, in the scripture, is sufficient-
 ly plain, Acts iv. 33. Rom. xii. 3, 6. 1 Cor. i.
 4, 5. 2 Cor. i. 12, 15. xii. 9. Gal. ii. 9. Eph.
 i. 3, 6. iii. 16. iv. 6. 1 Pet. iv. 10. Zech. xii.
 10. Heb. x. 20. I apprehend ᾄδοντες ἐν χάριτι,
 is the same with ψάλλοντες τῷ πνεύματι^b, and
 with the προσευχόμενοι ἐν πνεύματι^c; and to
 understand the gift of the Spirit by χάρις here,
 is very agreeable to the phraseology of the
 Jews, who, when the Hebrews render *eben*,
 grace, render it the spirit of prophecy. So
 Psal. xlv. 2. "Grace is poured into thy lips;"

^a Col. iii. 16.

^b 1 Cor. xiv. 15.

^c Eph. vi. 8.

the Chaldee paraphrase is, "The Spirit of
 " prophecy is given to thy lips." And I find
 the ancients interpreted this very text in this
 sense, Ἀπὸ χαρίσματός διὰ τῆς ἀπὸ τοῦ ἁγίου
 πνεύματος δωρεῆς χάρις. And I am apt to
 think that this is the meaning of χάρις in the
 prayer St. Paul makes for those whom he writes
 to in the beginning of all his epistles, except
 that to the Hebrews: he wishes the same to
 Timothy, who, though the son of a Jewess,
 yet having a Greek to his father, was begot
 by Paul in the uncircumcision of his flesh^d;
 and of which Peter makes mention at the
 beginning of both his, and interprets it
 somewhat fuller; praying, or wishing, that
 " grace and peace may be multiplied unto
 " them:" that is to say, that these gifts which
 they, or some among them, had, might be
 increased and multiplied; either by an apos-
 tle's coming among them to impart them; or
 by their sober, righteous, and godly conver-
 sation, and a right use of such gifts as they
 had, and in such a degree as they possessed
 them: for then, " to them who had should
 " be given:" as, if they acted otherwise, "from
 " them should be taken even that which they
 " already had." And this may serve to ex-
 plain, why Paul and Peter so constantly use
 this wish or prayer, whilst James, and John
 to the elect lady, do not. For Paul writing

^d Acts xvi. 31.

to idolatrous Gentiles, and Peter to devout ones, converted to the faith (see the second Essay), never fail to wish them those gifts of the Spirit which were the proof of their being become the sons or people of God; and then he wishes them peace with God, of which these gifts was a full proof they were admitted to, as well as the Jews (to whom justification and peace was first preached^e): and that peace in their own minds and consciences which necessarily flowed from a sense of the other. If the reader shall be of opinion that I have thus established the sense of the word *χάρμα*, in Col. iii. 16. to be the gift of psalmody, the construction of the place will be natural, and the sense just and easy; and will run thus: that when they sung psalms, hymns, and songs of the Spirit, by the assistance of that spiritual gift that enabled them to do it; they should not only sing with their voice, to please themselves or others; but with the warmest affections of their hearts to the praise of the Lord, from whom all these gifts and every other blessing came. Perhaps we have an instance of such a song of the Spirit, Acts xvi. 25. And perhaps blessing, or giving thanks with the Spirit^f, was also a hymn of this sort; being, it may be, the hymn of blessing, and of giving thanks (*εὐλογίας ἢ εὐχαριστίας*), which was often dictated by the Spirit, when the

^e Acts x. 36.

^f 1 Cor. xiv. 16.

bread and the cup of blessing were blessed: and which, the Spirit moving them often to compose on that occasion, might perhaps afterwards be the reason of calling the bread and cup of blessing, the eucharist.

3. Another instance is prayer; which is called ^g, "Praying with the Spirit, and with understanding;" and praying always with all prayer and supplication in the Spirit ^h; for the Spirit then helped their infirmities; for tho' they knew not what they should pray for as they ought, yet the Spirit itself sometimes makes intercession for them with groanings which cannot be uttered ⁱ: and praying in the Holy Ghost ^k. It was this gift of the Spirit, among other gifts of prophecy imparted to women in the church of Corinth, which gave rise to that question, whether a woman might not pray or prophecy in the church, with her head uncovered, as well as a man? The gifts of prayer and prophecy being common to the women as well as the men, the women thought these gifts gave them not only an equal right to pray or prophecy in the public assemblies as well as the men, but without their veil also. Though in this last they were mistaken; for the apostle orders, that they shall pray or prophecy with their veils on; or, because the gifts of

^g 1 Cor. xiv. 14, 15.

ⁱ Rom. viii. 26.

^h Eph. vi. 18.

^k Jude 19, 20.

the Spirit did not take away the subjection of the women, of which the vail was the token¹. In such a prayer, no doubt, the matter, the order, and the expressions of the prayer were dictated by the Spirit, such was the apostle's prayer, Acts iv. 24—31. such likewise perhaps was Solomon's prayer at the dedication of the temple^m, the Levite's prayerⁿ, and Daniel's^o; not to mention others. The only difficulty here is, whether it can be brought under the head of prophecy. I think it may, for the reasons I have given, when I first entered upon that sort of prophecy, which relates to speaking in christian assemblies, see p. 132. And though praying is distinguished from prophecy, 1 Cor. xi. 4, 5. as prophecy is there speaking directly to men, and praying is there addressing God; yet in the xivth chapter prophecy seems to me to include prayer; since every thing in that chapter seems to be included under prophecy, that, as I said before, is spoken in an assembly of christians under the immediate influence of the Spirit; and is to the edification, exhortation, or comfort of the assembly, as the apostle speaks, ver. 2. and as prayer in a known tongue was. Accordingly prayer seems to me to be mentioned in this

¹ 1 Cor. xi. 3—17. see Locke in loc.

^m 1 Kings viii. 12—62.

ⁿ Nehem. ix. 6—38.

^o Dan. ix. 4—20.

chapter, as one instance of prophecy, as singing is mentioned as another, ver. 14—18. and as a doctrine, a revelation, and an interpretation, are mentioned as others, ver. 26. and is opposed to praying, singing, teaching, exhorting, or uttering a revelation in an unknown tongue ; in which a man might speak to God, or his own spirit or understanding ; but was a barbarian to the congregation, to whom he talked mysteries, or things not known or understood.

4. And for this reason I think interpretation of tongues, mentioned ver. 6. is included under prophecy in this xivth chapter ; as an interpretation was turning that with readiness, beauty, and propriety, to the edification, exhortation, and comfort of the assembly ; which in him who spoke in a tongue unknown to the assembly was only for ostentation, or conviction of unbelievers ; or at best an act of some devotion to God, and for his own private edification. And the Holy Ghost distributed his gifts in such measure and proportion, that he who had the gift or knowledge of a tongue, was not always able to interpret it readily and elegantly, whilst another who stood by could ; especially if the prayer or discourse that was to be interpreted was of any considerable length, in which case the interpreter must be assisted with great judgment and a strong memory : for which reason

reason the apostle directs, that in case any one spoke in the church in an unknown tongue, that he should pray that he might interpret; or, at least, if he could not, that others who had that gift should interpret for him. The gift of the Hebrew tongue was, perhaps, that which some of the Corinthians, who had the gift of tongues in the church of Corinth, chiefly used, it being the tongue in which the Old Testament was written. For which reason, if there was an interpreter, that is, one who could turn it readily and elegantly into Greek, it might be very properly used in the Corinthian church; as it had been in the Jewish assemblies in Ezra's time; when yet the people, after seventy years captivity, had refused it. But if no interpreter was by, he who could speak that tongue, or any other unknown to the church, was to keep silence. I understand the gift of interpreting to be, the ability to interpret an unknown tongue with readiness and elegance; because it cannot be supposed otherwise a gift different from the gift of tongues itself. For no man that speaks a tongue which he understands himself, but can, in some sort, interpret it to him that does not understand it; though he may not be able to do it with propriety and beauty. And that he who had the gift of the tongue understood it himself, appears from ver. 4.

* 1 Cor. xiv. 27, 28.

for,

for, says the apostle, " he that speaketh in an unknown tongue edifieth himself;" see also ver. 11, 14, 28.

But there were not only apostles, and prophets of the higher and lower orders in the church, but teachers¹: and pastors and teachers are said to be among those to whom Christ gave gifts; or whom he filled and qualified for their work, after he had ascended up on high².

I take pastors and teachers³ (or doctors, as the word διδάσκαλοι is rendered, Acts xiii. 1.) to mean the same thing; and that one is but a metaphorical name to denote the same ministry, which the other does in its natural signification. For the very character of a pastor after God's own heart, is to feed his people with knowledge and understanding⁴. For which reason teachers are here set but as exegetical, to shew us more fully the meaning of pastors. And for that reason pastors are omitted in 1 Cor. xii. 28. and Rom. xii. 7. (which may be considered as parallel places), and teachers only mentioned. And I believe it will be very difficult to find any sense of pastors, agreeable to scripture, distinct from teachers, that will be at the same time also distinct from apostles, prophets, evangelists, and other spiritual men mentioned in scripture.

¹ 1 Cor. xii. 28.

² Ibid. ver. 11.

³ Eph. iv. 10, 11.

⁴ Jer. iii. 15.

Now

Now as far as the Spirit's teaching pastors or teachers, may be supposed different from the illumination of the apostles, to whom was given the word of wisdom and knowledge; it must either consist in a lower degree of the knowledge of the christian scheme; or else, which I should rather think, in giving them a very clear view and full assurance of it (in which sense Mr. Locke understands faith, *πίστις*, in his paraphrase and notes on 1 Cor. xii. 9.), and a peculiar aptness to teach others, what they thus knew themselves: and so may perhaps be only teaching the true method and art of teaching; and enabling them to use it, in delivering what they had learnt of the christian scheme from the apostles and others, with the assurance that became doctors and teachers; and perhaps it is this gift that St. Paul refers to, when he tells Timothy, that if any man among the Ephesians (some of whom had received this grace according to the measure of the gift of Christ^u), he must, among other qualifications, be a *διδάσκων*, apt or fit (by this gift) to teach^w. And I the rather incline, I confess, to this opinion, that the gift of teaching was only an aptness to teach others, because the evangelist, who are ranked before pastors and teachers^x, do not seem to have had any reve-

^u Eph. iv. 7.

^w 1 Tim. iii. 2.

^x Eph. iv. 11.

lation of doctrines, much less of the whole scheme of the christian doctrine made to them; but to have received their knowledge from others; namely, the apostles. For Timothy was to hold fast the form of sound words which he had heard of Paul^y; and to continue in the things which he had learned, and had been assured of (from) knowing of whom he had learned them^z; and the things which he had heard of Paul before many witnesses, he was to commit to faithful men, who should be able to teach others^a.

To others the Spirit taught the use of tongues and languages, that they might be able to teach people of different nations^b, and convince unbelievers; or, as St. Paul expresses it, to be for a sign to them^c. And these were either more or fewer, as the Spirit saw fit. For Paul tells the Corinthians, that he spake with more tongues than them all^d. This was a gift which none of the prophets under the Old Testament ever had any thing that resembled; but was entirely reserved for christians under the New. By this gift the ruins of the world were repaired, and its face renewed. When mankind was of one speech,

^y 2 Tim. i. 13

^z Ibid. iii. 14.

^a Ibid. ii. 2. See the second Essay.

^b Acts ii. 4.

^c 1 Cor. xiv. 22.

^d Ibid. ver. 18.

instead of using it to communicate their thoughts to one another for the glory of God (who had so lately, in his just judgement, destroyed the world), and for their own mutual benefit; they made it subservient to the very worst designs, both against God and themselves. A tower was to be built to encourage them in their wickedness, and protect them against the future judgements of heaven; if it was not to be an high place for worship to false gods. Since they did not care to retain God in their thoughts, he gave them up to their own inventions. He confounded their language, probably by giving them different tongues: first to defeat their vain attempt; and then, by the loss of that language, in which the knowledge of the true God was preserved (in the family of Shem), to give the world up to the worship of idols. By this gift of tongues God calls back the nations from their idolatry (in which he had suffered them to continue for the space of two thousand years), to the knowledge of himself, as the only true God, and of Jesus Christ, as the only Mediator between God and man: speaking in their own language to every creature under heaven. And thus by the Spirit he renews them in knowledge after his own image; creates them again in righteousness and true holiness; and begets them
to

to a lively hope, as the reward of their obedience to his call.

Helps and governments are likewise mentioned among the other gifts and distributions of the Spirit^e; and seem to imply an illumination, from which they acted. By helps may be understood deacons. For ἀντιλαμβάνειν, whence the word helps (ἀντιλήψεις) comes, signifies to take care of, or assist others. And deacons were first instituted both to help the apostles, in easing them of the care of distributing to the poor; and to help the poor, by applying themselves more particularly to their relief; which the apostles found they could not do, without omitting the more material parts of their work^f. What favours this opinion too is, that the apostles proposed to the multitude of the disciples, to chuse men into that office, that, among other qualifications, were full of the Holy Ghost. And, if I mistake not, we find the gift fitting christians for this sort of ministry, mentioned among some of the gifts of the Holy Ghost, Rom. xii. 7. “Or ministry, let us wait on “our ministering,” εἴτε διακονίαν, ἐν τῇ διακονίᾳ. If it had been rendered, “serving, let us wait “on our serving,” as it might; it would perhaps have carried the reader at first sight back to the institution of deacons^g, where the

^e 1 Cor. xii. 28.

^f Acts vi. 2, 3.

^g Ibid. ver. 2.

apostles propose that office, because it was not fit for them to leave the word of God, and serve tables, διακονεῖν τραπέζαις. Or if διακονία shall be thought a more general word here, and to signify any ministry in the church, as some take it to be; or the ministry of an evangelist in particular, as Dr. Whitby thinks^h; an evangelist having a ministry ascribed to him in scripture (as Eph. iv. 11, 12. and 2 Tim. iv. 5. and ver. 11. if Mark shall be thought an evangelist in the same sense that Timothy was); he will at the same time be apt perhaps to think, as Dr. Whitby does, that the gifts of the Holy Ghost, fitting a man for the office of a deacon, are referred to, ver. 8. “He that giveth (that is, out of the “fund of the church), let him do it with simplicity” (or liberality), as (ἐν ἀπλότῃ) should be rendered, and is accordingly rendered, 2 Cor. viii. 2. and in other places. And he that sheweth mercy (that is, to the sick, impotent, strangers, or orphans, persons in greater distress than the poor), with cheerfulness. And so St. Peter, speaking of several gifts of the Holy Ghost, says yet more unexceptionably to our purposeⁱ, “If any man minister (as “a deacon, εἰ τις διακόνει), let him do it as of the “ability (or with the gifts of prudence) that “God giveth.” For having just before spoken of

^h See Dr. Whitby in loc.

ⁱ 1 Pet. iv. 10, 11.

charity and hospitality^k, or ministering, or assisting others out of what was their own, he here speaks of ministering to others with ability out of the fund of the church. Now I suppose that it was the more necessary, that the deacons at that time should not only have some gifts of the Holy Ghost, but be full of them; that so none might thrust themselves among the christians, purely to partake of the community of goods that was then among them: and that no person, amidst that vast multitude of disciples, under a pretence of the largeness or the wants of their families, might have a greater share out of that fund of the church, than was proper for their case; and might at the same time have that which was sufficient for it. This latter case gave occasion to the appointing deacons: they being appointed upon a complaint of the Grecians against the Hebrews, that their widows were neglected in the daily distributions^l. And perhaps there would have been a great many of the poorer sort, that would have joined themselves to the church, before the deacons were appointed, purely to partake of the community of goods, and live in an idle slothful way, had it not been for the dread that fell upon them on finding Ananias and Sapphira struck dead by Peter, for a cheat, about this community of goods; though something dif-

^k 1 Pet. iv. 8, 9.

^l Acts vi. 1. 2, 3.

ferent in its kind. And this seems to me to be hinted by St. Luke^m, on the occasion of the death of the Ananias and Sapphira: for he says, "fear came upon the church, and upon as many as heard these things." But of the rest (or of those that were not of the church), though they magnified them, or had a high reverence or awe of persons, that could strike such offenders dead; yet durst they not (for that very reason) join themselves to them, only in order to partake of that community.

Perhaps too by helps may be understood those who used to be the messengers sent by the churches to the apostles, or to other churches; or it may be the apostles messengers to the churches, on the several messages they had to send to them, or enquiries they had to make about them; and who were consequently great and necessary helps to them in this part of their work; as they also were to the churches where they were sent; and who consequently wanted great degrees of prudence in managing that work. St. Paul used Mark, Luke, Timothy, Erastus (who are said to be two of them that ministered unto himⁿ), Titus, Epaphroditus, Silas or Silvanus, Sosthenes, Epaphras, Onesimus, Tychicus, Crescent, and others, on such occasions. And some of these he seems to call the mes-

^m Acts v. 11. 12.

ⁿ Ibid. xiii. 1, 2.

sengers

sengers of the churches, and the glory of Christ°. Epaphroditus is expressly called the messenger of the Philippians by St. Paul, in his epistle to that church². But though these perhaps may be called helps, from their assisting the apostles and the churches, in going on their errands respectively; yet I see no foundation to suppose helps to have been deacons; or to suppose the business of helps, in this sense of the word, any part of the office of a deacon; that office having been appointed purely for the care of the poor: and the characters given of a deacon, 1 Tim. iii. 8—14. belonging to them as such.

I am likewise inclined to think, that evangelists may be some of these helps in the last sense of this word (if helps in this last sense of the word were not all of them evangelists), whose business it was to set in order the things that were wanting, or left undone by the apostles: for which purpose Paul sent Timothy to the Thessalonians³, where Paul had been once; and for which purpose he also left Titus in Crete⁴, where Paul had been then once also; and Timothy at Ephesus⁵, where Paul had been twice. And Timothy and Titus were to set those unfinished things in order; not by a revelation made to them-

° 2 Cor. viii. 23.

² Phil. ii. 25.

³ 1 Thess. iii. 2.

⁴ 1 Tit. i. 5.

⁵ 1 Tim. i. 2.

selves, but according to the form of sound words they had heard from the apostles^t; that is, the directions given them when the apostles left or sent them^u; or that the apostles sent them by letter afterwards: of which we have two remarkable instances in St. Paul's epistles to Timothy and Titus. I apprehend this to have been the work and duty of an evangelist, and not the converting heathens, founding churches, or teaching them: for we are not built on the foundation of the evangelists, but of the apostles and prophets. Apostles and prophets, indeed, are foundation-stones in the temple of God; but evangelists are no more than pillars in it^v. Evangelists are therefore placed after apostles and prophets, though before teachers; their work being to finish and perfect that in many churches, with power and authority, which the teacher was to do in one way, but in one church. And as those seem to me to be mistaken, who think the evangelists were sent to found churches; so I think those more so, who imagine that they, or any of them that attended St. Paul (for we do not know when

^t 2 Tim. i. 13. iii. 14. ii. 2.

^u 1 Tim. i. 3. Tit. i. 5.

^v 1 Tim. iii. 15.—I must refer the reader to Dr. Clarke's Sermon on Mal. xvi. 18. for a true explication of this text. It would be too great a digression to go into the particular consideration of it here.

Philip

Philip became an evangelist, or how he acted as such); or that Timothy and Titus in particular, were settled bishops, or presbyters in any church, or over any number of churches, in Asia or Crete; since the fixing them any where is inconsistent with their travelling about with the apostles, and being sent by them every where, as occasion required. And they were so sent by them, not only before they presided over these churches, but afterwards. For St. Paul sends for Timothy to come to him to Rome, in his last imprisonment^x; after he is supposed to be bishop of Ephesus. Nor was Timothy then at Ephesus. For he says to Timothy, "Tychicus have I sent to Ephesus^y;" which he could not say to Timothy, if Timothy had been at Ephesus at that time: he would rather have said, "Tychicus have I sent to thee;" as he says on a like occasion to Titus: "When I shall send Artemas or Tychicus to thee, be diligent to come unto me unto Nicopolis^z." And he also says^a; "And how much he (Onesiphorus) ministered unto me at Ephesus, thou knowest." Besides, if Timothy had been bishop of Ephesus, would Paul have besought him to have staid there, as he says he did^b? He would rather have charged him

^x 2 Tim. iv. 21.

^y Ibid. ver. 12.

^z Tit. iii. 12.

^a 2 Tim. i. 18.

^b 1 Tim. i. 3.

to have staid there, if we could suppose Timothy's backwardness to do his known duty had wanted any spur; which, indeed, is not to be supposed of so diligent a minister of the church of God. Farther; Paul had Titus with him at Ephesus, after Titus is supposed to have been bishop of Crete; as may be gathered from 2 Tim. iv. 10. though he was just at that time departed (in all probability sent by St. Paul) not to Crete, but to Dalmatia, (ibid.) which was a great many hundred miles the other way.

And as to governments, which perhaps is called ruling, or he that rules (*ὁ προϊστάμενος*^e): and the persons who had this gift, the rulers and christian elders (*πρεσβύτεροι*^d); and those who are over you (*προϊστάμενοι*^e); and the guides (*ἡγούμενοι*^f): It may seem to be the illumination of their minds by the Spirit, with prudence to propose proper methods to the several churches, for their better conduct and management on all occasions; and the christians themselves, with prudence to see, that what was so proposed was right, and with humility to comply with it; or, at least, a great assistance of the Spirit to their thoughts, debates, and consultations on such occasions. An eminent instance of which we have in the case of appointing the deacons: the apostles

^e Rom. xii. 8.

^e 1 Thess. v. 12.

^d 1 Tim. v. 17.

^f Heb. xiii. 17.

proposing

proposing it from wise reasons, that they should be chosen (an instance of prudence that perhaps will be thought superior to a parcel of illiterate fishermen), and the church immediately falling in with it, without the least debate or contention; and no doubt of it, chusing men peculiarly fit for the purpose. This seems to be plainly hinted, ver. 5. inasmuch as some of those who are appointed deacons, are Grecians (as appears from the termination of their names, and particularly Nicolas, who is said to be a profelyte of Antioch), to give the greater assurance and satisfaction to the complainants, who were Grecians, that their complaints should be redressed; though the apostles do not seem to have proposed that to the multitude, as one of the qualifications of the persons they should chuse. And to this perhaps may all the directions also be referred, that St. Paul gives to the churches to whom he writes, for their conduct and management; and their compliance with those directions, particularly his directions to the Corinthians about praying and prophecying with the head covered or uncovered, and about the preference and exercise of the gifts of the Holy Ghost: and on some of those advices he appeals to them: “ If any man among
“ you think himself a prophet, or spiritual,
“ let him acknowledge, that the things I
“ write unto you are the commandments of
“ the

“the Lord.” And perhaps this may help us to explain those texts, which speak of counting the elders that rule well worthy of double honour^h; knowing them which are over you in the Lord (*προϊσταμένους ὑμῶν*), and to esteem them highly in loveⁱ; and of remembering or obeying (which word however is not always the sense of the Greek word *μνησθε*) them that have the rule over you (*τοῖς ἡγεμένοις*), and submitting yourselves^k; as the younger are to submit (or pay respect and deference) to the elder: or, as we are all to be subject one to another; or to be clothed with humility. All which texts perhaps mean no more than that they should be of a yielding temper; and that, when prudent methods were proposed to them, they should be ready to fall in with them, where the prudence of those methods plainly appeared; and not to thwart them from a perverse, sour, and untractable spirit. This, at least, we may be pretty sure of, that the *προϊστάμενοι ἐν Κυρίῳ*^l, which we translate “those that are over you in the Lord,” does not signify any fixed ministers, rectors, or Bishops; since we find no trace of any in that church; either in the address of the epistle, 1 Theff. i. 1. as there is in that to the Philippians, chap. i. 1. nor in

^h 1 Cor. xiv. 37.

^h 1 Tim. v. 17.

ⁱ 1 Theff. v. 12, 13.

^k Heb. xiii. 7, 17.

^l 1 Theff. v. 12, 13.

the salutation, 1 Theff. v. 26. And since we find the brethren are charged to do those things which must be supposed to have been the office of the bishop, rector, or presbyter, if there had been any such; namely, “to warn the unruly, comfort the feeble-minded, support the weak; to withdraw from a disorderly brother, and to note or mark him, and yet to admonish him^m.” So that the very *admonishing* which was performed by those that were over them, and for which they were to esteem them highly in love, was but what the brethren could do; and therefore can here only signify some gift of the Holy Ghost, by which the brethren who had this gift in this church performed some of the ministrations in it, as we have seen already they did in other churches, and shall see, by and by, they did in almost all of them: and therefore the *προϊστάμενοι* must here denote some who had some or other of those gifts, and perhaps those of ruling, in the sense I have explained it. The same may perhaps be said of the *ηγούμενοι*ⁿ.

I cannot but have a very mean opinion of writers who will put on the appearance of assurance and certainty, that they may carry the guise of perfect knowledge and judgement to the bulk of their readers, in points where they are far from being at that certainty which

^m 1 Theff. v. 14.

ⁿ Heb. xiii. 7, 17.

they affect so much to be thought to have: and every one must have a much worse opinion of those who give themselves this air only to serve party or private views. The first proceeds from a degree of pride, to which human nature is more easily carried; whilst the second arises from a degree of dishonesty, that has been contracted by lower acts of it, repeated from time to time, till it is grown habitual, and ends in venturing on this high injury to mankind. The first moral virtues of a writer are to divest himself of these enormous passions; to search for truth alone, and to propose it to his reader, with that degree of evidence and certainty, or of doubt and difficulty, which it has in his own mind. Considering himself as accountable to God, for misleading any man by the superiority of his talents; and as accountable to his reader, for the insolence of endeavouring to impose on him, by means of any real or imagined advantage he has over him. If these virtues were practised by every writer, we should receive more profit from the best, and less hurt from the worst, than we now reap from either of them; and writing would then be in the best state that this state of imperfection will allow. Upon these considerations, I think myself bound to acquaint my reader, that though what I have writ on the two last gifts of the Spirit, namely, helps and *κυβερνήσις* (which

(which our translators render governments), may seem plausible to him, as it has to me; yet that I am under a good deal of uncertainty about them. I think myself bound to give him this notice, that so he may use a more than ordinary care and attention whilst he considers what I have said on those two heads. I will express the state of my thoughts about them as fully as I can, in order to give him the best assistance I am able in forming his own.

The words helps and governments (*ἀντιλήψεις καὶ κυβερνήσεις*) occurring in no other place but 1 Cor. xii. 28. and there without much connection: and the words *προϊστάμενοι, προεσώτες, ἡγούμενοι* (which may be thought words of the same import with governments, and have been generally understood so), but seldom; and not always in one sense; and these last occurring with little more connection than the two first; and being all of them words of a pretty general and indetermined meaning, I have interpreted all of them agreeably to what I thought the state of things in the apostolic age, as they are hinted here and there in scripture, required; and to facts, which I found in the acts and epistles of the apostles, corresponding to that state of things.

The state of the church wanted gifts of the Holy Ghost to qualify deacons, messengers,

gers, evangelists, and rulers or advisers, for those functions and services; as well as gifts to fit teachers, inferior prophets, speakers of languages, or interpreters, for theirs; and it is plain in scripture, that some had gifts of the Spirit to qualify them for the former, as well as the latter of these functions, in the church. Thus far I am clear in my opinion. I confess too I imagined it pretty natural, that in 1 Cor. xii. where the gifts of the Spirit seemed at first to me to be enumerated, those which qualified persons to be deacons, evangelists, and rulers, should be mentioned as well as others. At least, I thought these words would give me occasion to consider those gifts, which it was necessary for me to consider, if I would answer my design, and consider every one of them that occurs in scripture. For these reasons therefore I chose to treat of these gifts of the Spirit, as if they were couched under the words, helps and governments. I likewise chose to consider *κυβερνήσεις* in the sense our version gives it, to shew how far a scheme to support power, in some in the church, over the body of the rest of the church, can be carried from scripture with any fair appearance from this word, or words in scripture that may be thought to support this sense of that word, even by those who have the greatest temptations to carry it the farthest. And in these views, what I have

have said on these two heads, I have said with the greatest candor, as things appear to me; and have carried them as far as the necessity of things, from the state the church was then in, or corresponding facts in scripture, will bear, according to the best of my apprehension. And if this sense I have given of *κυβερνήσεως* (governments) shall be thought to be the true one, from the grounds of interpretation which I have mentioned, as inducing me to treat of it in that sense; I must observe, that this gift, as here understood, to signify the skill of proposing proper expedients, and offering proper instructions or advice to the body of the several churches, on occasions that occurred, seems to have been chiefly, if not solely, given to the apostles; or, at least, that I do not find any instance of this gift being exercised by any but the apostles, either immediately, or by the means of others; to whom the apostles gave directions, by virtue of this gift.

But I must acquaint my reader, that, notwithstanding all I have said, I cannot think this a certain way of interpretation. For it is very possible to find out a scripture scheme, which may suit a general indeterminate word in scripture, and yet not to be the precise meaning of that word, as used in that particular place. To fix that, we must always be able to shew, that the idea, which we annex

to that word, is that which was present to the mind of the sacred writer, when he used it in the place that is under our consideration. It would be happy for us, if the interpreters of scripture would always consider this. The scripture would not be so often expounded from what is called the analogy of faith (too commonly the system of the interpreter, taken up from the schemes of divines, and not from scripture) but from the context; which will not easily suffer a man to be deceived, where it can be traced, if it be carefully attended to; and where it cannot, it will do us no harm to be very modest. And though this method will give interpreters a great deal more trouble, and make less shew; it will, however, be infinitely more useful to those they instruct, and will serve to keep up that hesitation in themselves that becomes learned men in doubtful cases, as much as assurance does in those which are clear and plain.

Now if I cast my eye to the context of the place where these words are used, I should be led, perhaps, to understand them otherwise than I have done, notwithstanding all I have said to support the sense I have taken them in. The apostle begins the xiith chapter of the 1st epistle to the Corinthians, as he does several others in that epistle, in a manner that shews it is an answer to some question they had put to him: "Now as concerning spiritual gifts,"

it

it should be rendered, "men," (πνευμαλικῶν), as it is translated chap. ii. 15. xiv. 37. It is very probable that the question might be, which of such and such spiritual men, or of men endued with such and such spiritual gifts, were to be preferable in their assemblies. The apostle seems to answer the question by ranking them in the order he does: but he at the same time reproves their strife and emulation about them: and cautions them against it, by asserting, that they are all from one Spirit, one Lord, and one God, ver. 4, 5, 6. by letting them know that these gifts are given for edification, and not for ostentation and shew, ver. 7. 15; and afterwards by putting them in mind, that their church, by the Spirit, was made one body, ver. 13; and that, as there was no schism in the natural body, on account of members that were more or less honourable; but all rejoiced in the functions of all, whether of greater or less honour, ver. 14—27; so ought it to be in the church, where there was a diversity of higher and lower gifts, yet all were for the use of the body of Christ, ver. 27—30. Now as this is the occasion on which St. Paul enumerates several gifts of the Spirit in the 8th, 9th, and 10th verses, and on which he continues the thread of his discourse to the end of the chapter; methinks it can scarcely be supposed, that he would mention any gift in the 28th and 29th

verses, which he had not enumerated in the 8th, 9th, and 10th verses, that relate to deacons, evangelists, or rulers. I should likewise think, that St. Paul would observe pretty nearly the same order, when he comes to repeat them in the same chapter, and in the very same argument, three times. Now helps and governments are the sixth and seventh gifts in his second list, if I may be allowed to call it so, ver. 28. And the sixth, seventh, eighth, and ninth gifts in his first list are, prophecy, discernment of spirits, divers kind of tongues, and interpretation of tongues. None of these will suit the gifts of deacons, evangelists, or rulers: and the four last gifts in the third list, ver. 29. are workers of miracles, gifts of healing, speakers with tongues, and interpreters; which will not suit deacons, evangelists, and rulers, any better than the four last gifts in the first list do. In this view, what is most likely to be the meaning of these two words will be, the inferior prophets, and discerners of spirits. And it cannot be denied, that he who assisted the public assemblies with the gifts of lower prophecy, was not (as things then stood) an help, in the strictest acceptance of the word: since public devotions, such as exhorting, praying, singing in the Spirit, and judging of those performances (so necessary for their edification in some cases), could not have been performed in many churches

without them, (perhaps scarce in any), as we shall see more fully under the second head. And Lightfoot shews, that *κυβερνήσεις* (considering how it is used by the Septuagint in the places where it occurs), may signify discerners of spirits. And then, indeed, these three lists of gifts will agree; as may be seen in the following

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TABLE.

^a That *λόγος προφίας* signifies the knowledge that was the peculiar gift of an apostle, see the second Essay.

^b That *λόγος γνώσεως* signifies the knowledge peculiar to the highest rank of prophets, see the second Essay.

^c By *ἐπίστα*, Mr. Locke here understands such a full persuasion of the truths which the teacher taught, as enabled him to speak with the assurance and authority that became a teacher or a doctor. (Locke in loc). And that faith stands for a firm persuasion or assurance, may be seen in many other places; see 1 Cor. xiii. 2. Matt. xvii. 20. Mark iv. 40. Luke xvii. 6. Rom. xiv. 22, 23. James v. 15.

^d Gifts of healing, ver. 30. may signify the gifts that were beneficial to mens bodies, as teaching was to their minds; and might, perhaps, be exercised on the illuminating prayer of faith. The reason of the gift of healing being given may have been, 1. That it had been sometimes given to prophets under the Old Testament. 2. That it was beneficial. 3. That it was necessary to cure the distemper inflicted by the power of the apostles in the exercise of discipline in the church.

^e Working of miracles being distinguished here from the gifts of healing, may signify something that implies a greater power; as raising the dead; laying storms; turning water into wine; feeding multitudes with a small quantity of provisions, &c. These two gifts are evidently transposed in the three lists.

^f By *προφητεία* here may be understood, that lower sort of prophecy, of which St. Paul chiefly treats, 1 Cor. xiv. and which I have considered as branched out into lower revelations, exhorting, praying, and singing in the Spirit. Though I apprehend the same word, namely, *προφητεία*, Rom. xii. 6. and Eph. iv. 11. means the higher sort of prophecy; it standing there before the gift of teaching; whereas here it is placed after it.

^g As prophecy takes in lower revelations, exhortation, praying, and singing in the Spirit: so perhaps *διακρίσις* *ἐννοούμενων* may sig-

nify the particular gift which those had who were most able to judge, whether those several performances proceeded from the Spirit or no; see 1 Cor. xiv. 29 where the apostle says, "Let the prophets speak, two or three at a time, and let the others judge." (or discern), *διακρίνοντες*. Where judging, or discerning, follows prophesying, as *διακρίσις* *ἐννοούμενων* follows *προφητεία* here; see also 1 Cor. ii. 15. where the spiritual man is said to judge, or discern, even the things revealed by the higher prophets.

^h *ἀνιδόλως*, in the second list (helps) may answer to prophecy; inasmuch as those who had the gift of lower prophecy were the persons that chiefly assisted, or helped the christians in the public devotions. 1. *ἀνιδόλως* stands here, as I suppose, for discerners or triers of spirits.

^k Perhaps the apostle makes *ἡμ γλωσσῶν*, in the second list, answer both to tongues and to the interpretation of tongues in the first.

ⁱ And perhaps *ἡμ γλωσσῶν* *λαλῶντες*, in the third list, may comprehend prophecy, discernment of spirits, and the gift of tongues in the first list; inasmuch as these were generally the subjects those spoke of who had the gift of tongues. For we may always observe, throughout the history of the Acts, that those who had the gift of tongues prophesied, or spoke, the wonderful things of God, or magnified God: and St. Paul, in the xvth chapter, seems to intimate, that at least many of those who had the gift of tongues, could prophecy, in the sense I have explained it; because he bids them prophecy rather than use the gift of tongues. St. Mark uses the gift of tongues even in something a larger sense than this; and puts it for all the illumination which was ever uttered by the gift of tongues, Mark xvi. 17. as is plain from his not mentioning any other gift of illumination there. St. Paul places this gift last, except the interpretation of tongues, because it was of the least use and benefit in the church, 1 Cor. xiv. 19—23; and in order to beat down the folly of the Corinthians, who prided themselves so extravagantly in it.

And I should apprehend, lower prophets, and discerners of spirits, were what St. Paul designed by these two words; the rather, because, as in the rest the lists agree pretty well, so I should think that they ought to be interpreted in such a manner as to shew they agree in these two also: for it would be very odd to find the five first gifts and the last the same in all the lists, and to find the sixth, seventh, and eighth to differ. And I should yet still incline to this last sense of these words the more, because then there will be no gift mentioned, in these three parts of the chapter, but what belonged either to their great apostle, or was common to several members of that church; which is what one would expect on this occasion: and perhaps that is the reason why he speaks of these gifts and not of some others; and why particularly he does not speak of such as fitted men to be deacons, evangelists, and rulers. It may be they had no deacons or rulers among them; perhaps no evangelists had as yet been sent to them: or it may be, the gifts that fitted a man for a deacon or ruler being not the gifts they valued, as not being for ostentation or shew; and that of an evangelist not belonging to any one in that church: those were not the gifts they had any contest about; and therefore St. Paul said nothing about them. On the other hand, it is likely that the
reason

reason why he mentions some of those gifts, as the gift of healing and miracles, which are averred to be gifts of the Spirit, though they were wrought by the Spirit, is, that these were some of those gifts which the Corinthians had strife and emulation about. For it was not any ways pertinent to his design, to persuade them against a schism or contention about gifts, concerning which they did not contend; but against a schism and contention concerning those gifts about which their passions were the strongest. For we are to consider St. Paul as writing an epistle to men who had these gifts of the Holy Ghost, and as writing to them in this place not to contend with one another about them; and not as writing a treatise of these gifts, to inform those who had not those gifts what they were.

And as to ἀντιλήψεις (helps) in particular, I must confess, it would be somewhat extraordinary if it should signify evangelists; because then evangelists, who appear, in the nature of their office, and by the place St. Paul assigns them, Eph. iv. 11. to be the third rank of ministers in the church, would here stand the lowest except two; and governments also, a gift of great consequence to the church, as it signifies prudence to propose or advise on emergencies, would come the last but one, and stand after the gifts of healing.

And

And that I may likewise speak my mind freely about the other words used in scripture, which have been generally thought to be of the same signification with governments, and which I have therefore brought to support that rendering of the word κυβερνήσεις which our translators have given it, namely, προΐσάμφοι, προεσώτες, ἡγέμοιοι; I must own, that though these words may be brought to support our rendering of the word κυβερνήσεις by the word governments, agreeably to facts that we find in other places of scripture, and to the general sense of κυβερνήσεις, abstracted from its context; yet these words have much less force with me to that purpose when I consider them distinctly in the several places where they occur.

Thus to begin with ὁ προΐσάμφοι, Rom. xii. 8. when St. Paul had spoke of the gifts of prophecy, ministry, teaching, and exhortation, ver. 6, 7. and in part of the 8th verse, he adds, "He that giveth (ὁ μεταδιδὼς) let
 " him do it with simplicity (ἐν ἀπλότητι) or
 " liberality: he that ruleth (ὁ προϊσάμφοι)
 " with diligence (ἐν σπουδῇ), with care and di-
 " ligence. He that sheweth mercy with
 " chearfulness." Perhaps by the words, "he
 " that giveth" (ὁ μεταδιδὼς) is meant, him
 " that is able to give; and St. Paul says, "let
 " him do it (ἐν ἀπλότητι) with liberality." For
 " that ἐν ἀπλότητι signifies with liberality, may
 be

be seen by the word being used in that sense, Prov. xi. 25. 2 Cor. viii. 2. ix. 11, 13. James i. 5. After St. Paul had given directions about giving with liberality, then he adds ὁ ποισάμενος, which should be rendered, “he that
 “receiveth or entertaineth strangers, or he
 “that is set, or sets himself, over that business, let him do it (ἐν σπουδῇ) with care and
 “diligence.” And afterwards follows, “he
 “that sheweth mercy with chearfulness,” that is, he that sheweth mercy to objects in distress, who want assistance more than the poor, or strangers, or even poor strangers; such as widows, orphans, prisoners, sick or impotent; let him do it with chearfulness. And then the connection and the sense of the place will stand thus: as I have told you, ver. 6, 7, and in part of the 8th, how you should exercise the gifts of the Spirit in the church, for the good of mens minds; so let me now tell you how to use other gifts of God’s providence to the good of mens bodies. Let him whose business it is to give to the poor out of the fund of the church give with liberality: let him who has an house, or is set, or sets himself, over the business of receiving strangers, be diligently careful of them (this was the more needful since inns were not then common; for which reason, those who travelled; carried or led about a sister with them, to provide some of those conveniences

niences for them which inns now furnish travellers with^o; as our Saviour had done, who had women that followed him, and ministered unto him^p). And let him whose business it is, by his advice or otherwise, to assist the distressed higher objects of mercy (than poor or strangers), do it with chearfulness. I am inclined to think, that the last injunctions belong to those who had some office or ministry in the church, rather than to private christians. My reason for being of this opinion is, that they immediately follow injunctions to those who had gifts by which they performed a ministry in the church, and immediately precede the directions given to all christians, ver. 9, *ad fin*. Amongst which there is a particular precept to distribute to the necessity of the saints; and to use hospitality, ver. 12. Now unless ver. 8. relates to those who had a ministry in the church, and ver. 12. to private christians, we must suppose St. Paul to repeat the same precepts in the compass of a few lines: which, as it would be far from being a beauty, I am not willing to impute to so good a writer: but supposing ver. 8. to relate to those who had a ministry in the church; and ver. 12. with the other verses from the 8th to the end of the chapter, to private christians, then there

^o 2 Cor. ix. 2. ^p Luke viii. 2, 3. Matt. xxvii. 55.

is no repetition ver. 12. but a distinct precept given.

And what makes very much for this interpretation of ὁ προῖζόμενος in this place is, that the duty of receiving and assisting strangers was a duty of great importance, as things then stood in the church. This appears not only from the commendations that St. John gives Gaius on account of his practising it in so distinguished a manner, 3 John 5. but from St. Paul's giving it as one of the distinguishing characters of a bishop, and of a widow indeed, 1 Tim. iii. 2. v. 10. Tit. i. 8. and from his insisting so much on it, Heb. xiii. 2. and particularly also in relation to Phebe, in this very epistle, chap. xvi. 2. for he writes to the believing Romans, to "receive her, and assist her in every thing that she had need;" for he adds, she hath been a succourer of "many, and of myself also." And what is highly to this purpose is, that the word we translate succourer is *προσάτις*, which is a feminine word of the same original and signification with ὁ προῖζόμενος. And therefore the words *προσάτις πολλῶν ἐγενήθη, καὶ αὐτῇ ἐμῇ*, might be rendered thus, for she has received into her house many, and me also. We have a place in St. Peter that seems parallel to this, but in the inverted order, 1 Pet. iv. 9, 11. "Use hospitality without grudging;" which I think relates to all christians: and then

ver. 10.

ver. 10. "If any man minister as a deacon, (εἴ τις
 " διακονῇ), let him do it as of the ability
 " which God giveth." Thus not only the
 connection, but the very usage of the kindred
 word to ὁ ποισάμενος, and in this very epistle,
 leads us to the sense that I have just now given
 it. And I cannot but remark, that St. Paul's
 thoughts seem to have run very much in the
 same channel, in the place I just now quoted
 from the Hebrews, chap. xiii. 12, 13. only
 enlarging or confining his views a little, in
 the first and third particular. For in that
 place he recommends brotherly love, ver. 1, 2.
 receiving or lodging strangers, ver. 2, and 3.
 shewing mercy to some in distress, namely,
 prisoners and persons in adversity, ver. 3.
 which therefore I cannot but consider as a
 truly parallel place to this, that is, as a place
 where the apostle is expressing almost the same
 thoughts to the Hebrews, and in the same
 order, as he does to the Romans. And how
 much stress was then laid on this duty of hos-
 pitality, or of receiving strangers, we may
 more fully learn from the epistle of Clement
 (Paul's contemporary, Philip. iv. 3.) to the
 Corinthians. The former part of his epistle
 is full of injunctions to this duty, or high
 characters of it, and commendation, or re-
 proofs of them about it. And can it well be

* See Vitranga de Synag. l. ii. c. 3.

* § 1, 2, 10, 11, 12, 13, 14.

imagined,

imagined, that when St. Paul was persuading the Romans to relieve the poor, and to shew mercy to the miserable, he should forget the duty of receiving strangers; a duty of the same class, so necessary in those times, so much insisted on in other places of scripture; and particularly by himself in several of his epistles, and more especially in that to the Hebrews, and in this very epistle, chap. xvi. ver. 2. And would it not be an order of ranging thoughts unusual with St. Paul, or with any good writer, to make the sense of *ὁ προϊστάμενος* here, "he that ruleth?" for what has ruling to do between the liberal charity of the rich (or the able) to the poor, and the chearful mercy of all that can express it towards the miserable? especially after he seems to have finished what he had to say on the spiritual gifts before he mentions the duty that precedes this, namely, the duty of giving to the poor, and is entered upon a set of duties of quite another kind.

And as to those whom the Thessalonians are directed to know, as labouring among them, and being *over* them in the Lord, *καὶ προϊστάμενοι ὑμῶν ἐν Κυρίῳ*; I should rather think, that there it means presiding: by which I understand some act, directing the management of the gifts of the Spirit in public assemblies. Agreeable to which St. Paul

1 Thess. v. 12.

says

says to the Corinthians", that "the spirits of
 "the prophets are subject to the prophets:"
 or the spirits of some prophets are subject to
 other prophets: and, as is most natural to
 think, the more full meaning of the place to
 be, that the spirits of the prophets who pro-
 phesied are, when duly regulated, subject to
 such prophets as preside. The Thessalonians
 had a plentiful measure of spiritual gifts. This
 we know, because St. Paul had converted
 them, Acts xvii. 4. 1 Thess. i. 5. And we
 shall shew afterwards, that the apostles con-
 ferred some of these gifts wherever they came.
 This is plain too from chap. i. ver. 5. and
 from the 19th, 20th, and 21st verses of this
 chapter. For they were not to quench the
 (*gifts of the*) Spirit; they were not to despise
 prophecyings; but were to prove (them all)
 all things; or try them, separating the true
 from the false; holding fast the former, and
 rejecting the latter. Now where several
 members of the church had these gifts, they
 were apt to put the public assemblies into
 confusion by the exercise of them; and to
 have strife and emulation among themselves;
 as we see was the case among the Corinthi-
 ans"; all speaking together; and all speak-
 ing in unknown tongues: whereas the apos-
 tle directs, that no man should speak in an
 unknown tongue without interpreting; that

" 1 Cor. xiv. 32.

" Ibid. chap. xiv.

they

they should speak one by one; that whilst one spake, the rest should sit still and judge; and afterwards say what was revealed to any other of them; but still one after another; and that the spirits of the prophets (who prophesied) should be subject to the prophets (who presided). Now perhaps there were some among the Thessalonians that had the gift of presiding well, and knew how to direct who should speak first, who should afterwards judge, who should prophecy next, who should pray, and sing in the Spirit; and when, and how, they should exercise these several gifts with the greatest propriety, order, decency, and most to edification. There was such a sort of presiding in the synagogue, as may be seen in Vitringa de Synag. lib. iii. c. 9. p. 728. and Reland's Antiq. Sac. Hebr. And it seems to me, that such a sort of presiding was highly useful in the first state of christians, where many had a right to speak in the church. It must have been absolutely necessary, to prevent the greatest confusion, where the spirit of humility, deference, and condescension did not prevail. And such a sort of proceeding seems to me to be the most likely meaning of the word in this place; since, as there were many of the brethren in this church of Thessalonica, who had those gifts which they exercised in the church; so it is allowed by those who are most disposed to think otherwise, that there

were not any others who officiated in the assemblies in that city, as I observed before. And this word being taken from the Jews, whose usages were well understood at Thessalonica, where there was a synagogue ^x (in which there was, without doubt, such a presiding, as well as in other Synagogues) it was possibly from thence used here by St. Paul, without explaining it; whereas one would not imagine it would have been used in this general sense, if it had not been in analogy to a custom, and an use of the word, borrowed from that custom, well known at that time in the world. Agreeably whereto St. Luke acquaints us, that when Paul and Barnabas came to the Synagogue in Antioch in Pisidia, the rulers (or presidents) of the synagogue, say, "if ye have any word of exhortation, say on;" that is, they point to them to speak. Such a kind of chairman, or president, we find is necessary in all assemblies, where several have a right to speak; and therefore constantly used in them. And it being a place of difficulty and dignity, the most prudent, knowing, and judicious men, or at least those that are first in rank, are always chosen for it. From whence it is, that we always find all assemblies well or ill regulated, according as the chairman, or president, does his part, and according to the deference that is paid to his authority. For this reason the

^x Acts xviii. 1.

^y Ibid. xiii. 15.

apostle

apostle bids them "know those that are over them in the Lord," as doing a most useful work. And then adds, "and be at peace among yourselves^a." The meaning of which perhaps is, that knowing the deference that is due to them that preside, and having a just esteem for them that discharge this office among them, was a proper way to be at peace among themselves; and to avoid all that strife and emulation they might otherwise have, about the exercise and preference of these gifts in their public assemblies. And since a due discharge of the office of presiding requires great skill, judgment, and application; and the regular or irregular proceedings of all assemblies depend very much upon it; it may perhaps be for that very reason that St. Paul tells Timothy, that the elders who rule well, *καλῶς προεστῶτες πρεσβύτεροι*, that is, who preside well (namely, in the church of Ephesus, where the members had some of these gifts of the Spirit, as we shall prove hereafter) are worthy of double honour, or a double stipend; especially, if besides presiding well, they also laboured in the word and doctrine^a; that is, carefully and diligently exercised the gift of teaching.

And as to the *ἡγούμενοι*, Heb. xiii. 7. 17. I am very apt to think that St. Paul, writing that epistle to the Hebrews at Jerusalem, denotes some of the apostles by this term. He seems

^a 1 Thess. v. 13.

^a 1 Tim. v. 17.

to refer to such of them as had been among them, and were now dead or absent: for he says, *remember them*; and remember them which *have spoken*. This is the more probable, because this epistle was written late, about the year 63. I the rather think this, because apostles, and apostles alone, originally, and in the highest sense, spoke the word of God; and are generally, if not only, said so to do^b, because their faith the believing Hebrews were to follow; and from their doctrine they were not to depart, ver. 9. For as our Saviour said to them, "He that receiveth you, receiveth me^c"; and as my Father sent me, so send I you^d." And as St. Paul says, "He that despiseth (namely, the foregoing commandments from ver. 2.) despiseth not man, but God, who has given us (namely apostles) his holy Spirit^e." And whereas, ver. 17th of this 13th chapter of the epistle to the Hebrews, St. Paul says, "Obey them that have the rule over you, τοῖς ἡγουμένοις ὑμῶν and submit yourselves, for they watch for your souls;" I am apt to think, that it relates to some of the apostles, who survived, and were then at Jerusalem. For the apostles did not only (like St. Paul) sometimes speak by permission; but generally of *commandment* from the Lord^f. Those

^b See the second Essay.

^c Matt. x. 40.

^d John xx. 21.

^e 1 Thess. iv. 8.

^f 1 Cor. vii. 6, 10.

commandments St. Paul particularly gave by the Lord Jesus^e. And St. Peter says^h, “I write unto you, that ye may be mindful of the—*commandments* of us the apostles of our Lord and Saviour.” These commandments the believers were to obey, not only when the apostles were present, but absentⁱ. And if any one obeyed not the word or commandment of their epistle, they were to be noted, avoided, and admonished^k. I remember no place where any minister of the church is said to have had a commandment of the Lord, but the apostles; or where obedience is required to any commandments, but what came from the apostles. They, indeed, had the power of binding and loosing: and Christ said, “He that heareth you, heareth me.” It was through their word that all were to believe^l. And it was by them that the word of the gospel went forth, and that form of doctrine which all men were to obey. And perhaps the reason why St. Paul directs the Hebrews, in the close of this epistle, to remember the dead, or absent apostles, who had been their guides, ver. 17. and to obey the living ones now residing at Jerusalem, and watching over their souls, ver. 7. might be, to free himself from any imputation of going too far out of his province, who was

^e 1 Thess. iv. 2. 2 Thess. iii. 6, 10.

^h 2 Pet. iii. 2.

ⁱ Phil. ii. 12.

^k 2 Thess. iii. 14, 15.

^l John xvii. 20.

the apostle of the Gentiles only. And as he had not only written to the Hebrews, but written very freely, of the insufficiency and meanness of the Jewish law (though not in the character of an apostle, as I shall observe more fully in the third Essay); that he might not seem to invade the province of the apostles of the circumcision, much less oppose them (who had only received the right-hand of fellowship, as an apostle of the heathen^m); he here bids the Hebrews remember their apostles, who were dead or absent, and who had spoken the word of the Lord; and obey those that were present, and watched for their souls: and immediately adds, ver. 18, 19. "Pray for us, for we trust we have a good conscience." As if he had said, "Obey the apostles of the circumcision, and pray for me the apostle of the Gentiles; and the rather, that I may be restored to you the sooner, and bring the alms of the Gentile-christians to you;" which he had brought from Asia, Macedonia, and Greece, before; and probably now designed to bring from Italy and Spain; according to the agreement between him and Barnabas, and the three great apostles of the circumcisionⁿ.

I wish I have not tired my reader on this subject. But as it is of some importance, and is wrapped up in a great deal of obscurity, I thought it proper to treat it in this manner.

^m Ga'. ii.

ⁿ Ibid. ver. 10.

The reader will now better judge, in which of these senses he is to understand helps, or helpers, and κυβερνήσεις, which we translate governments; as well as the other words in the New Testament brought to support that rendering of the word κυβερνήσεις. If he understands all these words in the first sense I have given them, I believe it is in a sense agreeable to other places of scripture; if he understands them in the last, I apprehend he will be much more like to understand them in the precise sense which they have in each of those places where they stand. If the connection was clear and full, there is not the least doubt, but we ought to understand them in this last sense only: but as the connection is somewhat doubtful, and cannot be proved, but from many considerations laid together, I think it becomes me to express the uncertainty I do about them, till I receive more light than I have been able to get at present. All that I have further to add about them is, that if the reader concurs with me in the last sense of helps and κυβερνήσεις, I must then desire him to consider what I have said about helps and κυβερνήσεις (as standing, as it does in our version, for governments) in the first place, from page 159—161. only as an occasion taken by me to explain those gifts of the Spirit, which fitted men to be deacons, messengers, evangelists, and advisers; and not to consider them as the proper meaning of ἀντιλήψεις and

κυβερνήσεις. And that he will forgive me, if some degree of uncertainty, and a greater degree of modesty, in a case where it may become me to yield as far to it as I would in any of the like nature, has made me run into a method that may at first seem somewhat perplexed and embarrassed.

Thus I have explained the gift of wisdom, knowledge, prophecy, teaching, helps, and governments, in the several senses and acceptations in which I have considered them. And to these instances may the teaching of the Spirit be reduced, I shall now consider some things that relate in general to them all.

In the first place, I apprehend this teaching consisted in a sudden illumination of the mind, by which it was furnished in an instant with some or all of those kinds of knowledge; which perhaps a man of the best parts could not have acquired by the hardest study in the course of a long life. And some of them such as could not be acquired by any art or study whatsoever (as the word of knowledge, and several of the gifts of lower prophecy), which continued with those to whom they were imparted, as a fund of that learning and knowledge communicated to them; and which consequently they could use as there was occasion. Upon which account I suppose it was, that the cloven tongues sat, or rested, or continued

tinued for some time upon them^o; namely, to shew the permanency of the gift, and that it should be ready for their use on all proper occasions: as “the Spirit abode upon our Saviour at his baptism^p,” to denote the same thing. A like expression is used of the seventy, at their first appointment for judgment and government; for it is said, “That when the Spirit rested upon them, they prophesied, and did not cease^q.” Upon this account too the receiving these gifts is called, the *being enlightened* and *illuminated*, as well as being made partakers of the Holy Ghost^r. St. Paul says, that “God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the law of Jesus Christ^s.” And he prays for the Ephesians^t, that the “God and Father of our Lord Jesus Christ, might give them the Spirit of wisdom and revelation, in the knowledge of him; the eyes of their understanding being enlightened, &c.” And that the enlightening he prays for is the gift of the Holy Ghost, does not only appear from the words, but from what immediately precedes^u; that “after they had believed, they

^o Acts ii. 2.

^q Numb. xi. 25.

^r 2 Cor. iv. 6.

^s Ibid. ver. 14.

^p John i. 32.

^t Heb. vi. 4. x. 26, 32.

^u Eph. i. 17, 18.

“ were

“ were sealed with the Holy Spirit of promise, the earnest of our inheritance, until the redemption of the purchased possession.” And the fathers, from the beginning of christianity, Justin Martyr, Irenæus, Clemens Alexandrinus, call this illumination, and speak of it as conferred at baptism: the gifts of the Spirit being generally conferred by the apostles after baptism. And this illumination not being mere inspiration, strictly so called; nor a bare discovery of some particular matter, as the prophets under the Old Testament generally had communicated to them by a dream, or a vision, or a rapture, or a revelation; but a fund of general knowledge of things pertaining to the kingdom of God, given to them, and that was ready to be used by them for the benefit of others, whom they were instructing and edifying continually; and even fresh gifts (namely, of prophecy), always ready to be communicated when they were necessary; our Saviour tells the people^v, that “ he that believes on him, as the scripture hath said^z, out of his belly should flow rivers of living water.” Which, as the evangelist adds, he spake of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given, because Jesus was not glorified. In this sense it is that Christ promises, that “ the Spirit

^v John vii. 38.

^z Isa. lviii. 11.

“ should

" should abide with them for ever; or not
 " depart from them ^y." And that St. Paul
 speaks of the Corinthians, as being " the tem-
 " ple of God ^a, by the Spirits dwelling in
 " them ^a; and are built together an habita-
 " tion of God through the Spirit ^b." or By
 which means the Father and Christ, accord-
 ing to the promise of the latter, come and
 take up their abode with believers ^c. It is by
 the help of this notion alone, that we can
 understand a reasoning often touched upon by
 St. Paul in his epistles, that the Spirit was
 not given by or under the law; and that
 therefore those who were under the law were
 carnal, like Ishmael, who was only Abra-
 ham's son according to the flesh. Yet the
 prophets had the Spirit of Christ under the
 law. But the Spirit under the Old Testament
 is considered but as an extrinsic principle,
 sometimes, but yet very rarely, impressing
 the imagination of a few, or the organs of
 their speech. Now and then the phrase, " the
 " Spirit of the Lord came upon them " oc-
 curs. Whereas the gospel gave the blessing
 of the Spirit an internal and quickening prin-
 ciple to numbers, which was constantly to
 abide with them; by the efficacy of whose
 abiding light and knowledge they were to be

^y John xiv. 16, 17.

^a 1 Cor. iii. 17.

^a Ibid. ver. 16. ² Cor. vi. 16.

^b Eph. ii. 22.

^c John xiy. 23.

governed

governed in their whole conduct. The first time I find the phrase used of "giving or not giving the Spirit," is John vii. 39. "The Spirit was not yet given, because Jesus was not yet glorified." And soon after our Saviour says, "I will pray the Father, and he shall give you another comforter, that he may abide with you for ever," John xiv. 16. which texts, I think, cannot be explained but by carrying along with us, in our minds, the precise notion of a gift. And that this was a fund of science communicated to them by the Holy Ghost, seems to be further intimated, not only in its being called an illumination, and an enlightening, but a gift; namely, of wisdom, knowledge, teaching, exhortation, tongues, and their interpretation. For when the word gift is applied to knowledge, it seems to carry in its notion, the vesting that knowledge in the party on whom it was bestowed, as a property to be used as that party thought fit, for the benefit of those for whom it was given. I apprehend that it is for this reason they were first denominated gifts, Psalm lxxxviii. 18. where our Saviour is described as a mighty conqueror ascending triumphantly into heaven, receiving gifts of God for his people, and loading them with those his benefits. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men, &c." And because these

these were gifts bestowed and given to men, and that they who received them were thereby possessed of the knowledge or illumination which they brought along with them; therefore it was, that whilst they enjoyed them, they could use that knowledge, just as men do knowledge that is acquired by natural means: that is to say, that it was altogether as much in their power to use it, or not to use it; or, in some degree, to abuse it, as men may the knowledge they acquire by study and application: or, in other words, that they either might not employ it, or employ it solely for the benefit of mankind; or for pride and vain glory: as accordingly we see was the case of the Corinthians in particular. For St. Paul supposes, that the motions of the Spirit were not ungovernable^d: as was the case of the Deoplēni among the heathens. This ungovernable fury was esteemed a certain sign of possession, when it appeared among the false apostles and prophets^e. The Corinthians used these gifts for the gratification of their own vanity^f. And that there were the like faults among the Ephesians, we may gather from St. Paul's pressing exhortation to humility, peace, and unity, where he speaks of these gifts, Eph. iv. 1—11. and particularly by his setting Christ's example before them,

^d 1 Cor. xiv. 29—34.

^e See Iren. l. i. c. 12.

^f 1 Cor. xii. 13.

ver. 9, 10. who, he says, descended into the grave, or was abased, before he ascended into heaven, and was exalted to the right-hand of Power, to receive these gifts, and to fill his church with them. But though from these considerations, I apprehend, the Pneumatici could use these gifts of illumination or knowledge, or not use them, as they could any other knowledge; yet that was not the case as to the other gifts of the Spirit, which had been given under the ministry or dispensation of Jesus, as well as now under the ministry or dispensation of the Spirit; or which did not consist in illumination. They were under the direction of the Spirit, as to time and other circumstances; and were but single and particular vouchsafements. For we find that St. Paul could not always use the gift of healing (which was in some sense now a gift of the Spirit, see p. 201, &c.); or else he would not have prescribed wine to Timothy, for his stomach's sake^s; nor have left Trophimus at Miletum sick^h. And though I formerly apprehended, that the gifts of illumination were in some measure under the direction of the Spirit, as to the time and manner of their exercise, as well as the gifts of healing, miracles, &c. yet I have, for the reasons just now given, altered my opinion in that particular. And though St. Luke informs us,

^s 2 Tim. v. 23.

^h Ibid. iv. 20.

that

that at the first effusion of the Holy Ghost, "they all spake with tongues, as the Spirit gave them *utterance*;" which led me into my former notion: yet I am very apt to think, on turning it again in my thoughts, that it means no more, than that each man spake in that tongue that the Spirit had given him the knowledge of.

Thus we see why these high vouchsafements are called gifts. It is much more obvious, how they came to be called the gifts of Godⁱ; the gift of Christ^k. And Psal. lxxxviii. 18. is quoted and applied by Paul to these gifts, Eph. iv. 7, 8. And most frequently, the gifts of the Holy Ghost; the Holy Ghost being the immediate author of them. They are perhaps also called the heavenly things, Eph. i. 3. where ἐν τοῖς ἐπουρανίοις, it may be, signifies heavenly things, or gifts of the Spirit of a celestial kind, such as wisdom and prudence, ver. 8. perhaps to distinguish from the gifts of healing and miracles, which are of a more earthly kind. It is still more expressly called, "the heavenly gift^l." And they are called heavenly things, or gifts, not only as from their nature, but, perhaps, as Christ received them in heaven from the Father, but shed them down from thence, at his sitting at the right-hand of God. For St.

ⁱ Acts viii. 20. xi. 17.

^k Eph. iv. 7.

^l Heb. vi. 4.

Luke acquaints us, that when they were first imparted, there came a sound from heaven, and it filled the house. And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost. And as his heavenly kingdom was to be propagated by them, our Saviour had first called these gifts the heavenly things, τὰ ἐπεργάσια, in his discourse with Nicodemus, John iii. 12. the sense of which place seems to me to be this: If you, a master, or teacher, in Israel, do not understand the nature of such an earthly thing, or custom of the kingdom, established over the Jewish nation, as being born of baptism, practiced every day in the initiation of proselytes; how will you understand such heavenly things, as the initiation of my disciples, by the baptism of the Holy Ghost, and fire from heaven, if I should proceed farther on that subject? That this is the sense of earthly and heavenly things, appears more fully from ver. 31, 34; compared with ver. 25, 26. By which it is plain, that John the Baptist owns himself to be of the earth, and his baptism earthly: but that Christ is from heaven, and his baptism by the Spirit heavenly, because he had not the Spirit by measure.

St. Paul seems to reduce all these gifts under two heads^m, knowledge and utterance.

^m 1 Cor. i. 5.

To knowledge belongs the word of wisdom, the understanding the prophets, the knowledge of mysteries (or of great future events), the discerning of spirits, the pointing out proper ministers to the church, abilities for several sorts of public performances in it; prudence to distribute to the necessities of the faints; to go on the errands of the apostles and churches; and both to advise on several occasions, and also to know that they ought to comply with such advice; the skill to preside over the management of public worship, and the knowledge of tongues, and their interpretation. And to utterance belongs, a fluency of speech about any of these, from fully possessing the matter they talked about, and the language they talked in; a readiness of memory, by the Spirit's bringing all things to their minds that were pertinent to the subject; and such different degrees of courage and resolution as were suited to their several stations and offices; from the assurance of a farther revelation from God, when necessary, and of God's assistance and gracious acceptance of their labours and endeavours, whether they succeed in them or no. Thus we see^a that, on the descent of the Holy Ghost, they gave immediate proof of their knowledge and ability in utterance; all of them speaking in a vast variety of tongues, the wonderful things of

^a Acts ii. 11.

God. According to the prophecy of the prophet Joel^o, "I will pour out my Spirit upon
 " all flesh, and their sons and daughters shall
 " prophecy: and on my servants, and on
 " my handmaids, I will pour out in those
 " days of my Spirit, and they shall prophe-
 " cy." So likewise we find Peter lift up his
 voice and say, &c.^p speaking with all readi-
 ness and boldness, and shewing his great
 knowledge in the prophecies of the Old Tes-
 tament, and in the christian-scheme, addres-
 sing himself in the like strain to the people,
 Acts iii. 12. to the end of the chapter: speak-
 ing to the rulers, Acts iv. 8—20. v. 29—33.
 with as much resolution and eloquence as he
 had done before to the people: and we read a
 prayer, Acts iv. 24—31. in a very elevated
 strain, highly suitable to the occasion on
 which it was made, and no ways inferiour to
 these discourses. We may also observe, with
 how much force, eloquence, and courage,
 Stephen addresses the council^q. So likewise
 Paul, as soon as he was filled with the Holy
 Ghost^r, immediately preaches Christ in the
 synagogue, that he is the Son of God^s; and
increasing the more in strength, confounding
 the Jews^t; and *spake boldly*, disputing against
 the Grecians^u. When the Holy Ghost fell

^o Joel ii. 28, 29.

^p Acts ii. 14, 24—31.

^q Ibid. vii.

^r Ibid. ix. 17.

^s Ver. 21.

^t Ver. 22.

^u Ver. 29.

on Cornelius and his family, they spake with tongues, and magnified God ^w. We may see an instance of the authority with which Peter rebukes Simon Magus, on his notorious impiety ^x; and with which Paul, being full of the Holy Ghost, reprimands Elymas, on his endeavouring to pervert the Roman pro-consul from the right ways of the Lord ^y. And lastly, when the Holy Ghost came on the twelve disciples of John Baptist at Ephesus ^z, St. Luke informs us, that “they spake with tongues and *prophecied*.” And because they were first by utterance to impart all the wisdom and knowledge they had to the world (for the word was first spoken, and not written); therefore it was that the Holy Ghost came down upon them in tongues; as it came in cloven tongues, to shew the multiplicity of tongues they were to speak; and in cloven tongues, like as of fire, to shew the light and knowledge that was imparted; the zeal and activity of those who had these gifts, in imparting light and knowledge to others; and the great efficacy of the gifts themselves, and of that Spirit by which they spake; by the means of which the words they spake were “not to be a dead sound, but a quickening spirit.”

^w Acts x. 46.

^y Ibid. xiii. 9.

^x Ibid. viii. 20—24.

^z Ibid. ix. 1—8.

St. Paul summing up the gifts of the Holy Ghost under the heads of knowledge and utterance; both which consist in an illumination of the mind, enriching the minds of those that had them with what was proper to be known by them, and a readiness to utter it; it is visible, that in this account I must exclude the gifts of miracles, healing, and casting out of devils, because they did not proceed from any illumination, or fund of knowledge; but from the immediate power of God, invoked by him who had the faith of miracles, or a full persuasion that God would work a miracle, on his invocation or prayer, for the confirmation of the truth. And to shew, that there is a foundation for distinguishing the working of miracles, healing diseases, and casting out devils, from the gifts of the Holy Ghost, I would offer these considerations:

1. That healing and dispossessing were performed by the apostles and the seventy in our Saviour's life time, according to the commission he gave them, Matt. x. 8. Luke x. 9. Mark vi. 7—14. by a power derived immediately from him, as is plain from the words of these texts; see also Luke x. 17. but not by the "power of the Spirit;" by which St. Paul afterwards says, "he performed mighty signs and wonders from Jerusalem to Illyri-
"cum:"

“ cum^a :” which plainly follows from what I have proved before, that the Holy Ghost was not, nor could not be given (according to the settled order of things) till our Saviour’s ascension.

2. Though the disciples healed diseases, or cast out devils, or wrought miracles by the Spirit after Christ’s ascension; and they are therefore once said to be gifts given by the Spirit^b: inasmuch as the faith of these was then wrought by the Spirit; yet these not being works peculiar to the dispensation of the Spirit, but common to that dispensation, with the ministry or dispensation of Christ, in whose name they had been wrought before the giving of the Spirit to believers; they are never called, “ the Holy Spirit, or the Holy Ghost, or the gifts or distributions of the Spirit, or of the Holy Ghost,” either by St. Luke in the Acts (the only book that gives the history of the Holy Ghost), or by any other writer of the New Testament, but always τέρατα, σημεῖα, δυνάμεις; wonders, signs, and powers: whereas the gifts of illumination, such as prophecy and speaking with tongues, are constantly stiled so by them; often χάρις, χάρισμαῖα, and sometimes φωτισμός and μερισμοί.

3. In some places where the scripture speaks of these works together, it puts a mani-

^a Rom. xv. 19.

^b 1 Cor. xii. 4—10.

fest difference between them. Thus St. Paul says, that "God bore witness to the doctrine " which the apostles preached, *by signs and " wonders, and divers miracles, and gifts " (μερομοίς, distributions) of the Holy Ghost,"* Heb. ii. 4. And Gal. iii. 5. he says, "He that " ministereth to you the Spirit, and worketh " miracles among you:" plainly distinguishing the working of miracles from the Spirit.

But though I apprehend all the gifts of the Holy Ghost in their strict acceptation, or the gifts that were peculiar to the dispensation of the Spirit, consisted in illumination; yet I apprehend that that illumination was of two kinds. The one was an illumination of such a nature, as conveyed a system of knowledge, an art or skill, at once to the mind; so as to make the mind possess it, as it does a system of knowledge, an art or skill acquired by study or practice. And the other was an illumination in a particular instance, *pro re nata*, and that only served the present purpose or occasion. Like the imparting a particular fact, discourse, poem, tune, &c. to the mind, so as to possess it of it first, and then from possessing the person of it, to enable him to utter it. Which will still distinguish this class of gifts from mere inspiration; such as the prophets (often, if not always) had under the Old Testament, whose mouths were

were (often, if not always) but the organs of the Spirit, pronouncing what the Spirit dictated, and even without understanding at all times the meaning of what they said. The former kind of illumination is general and extensive; the latter occasional and confined. To the former class belong the gift of wisdom, knowledge, of an evangelist, of a teacher, of a president or ruler, of a deacon, of tongues, of the interpretation of tongues, and of utterance. And to the latter class perhaps belong prediction, discernment of spirits; exhortation, in all its branches of admonition, conviction, reproof, confirmation, and comfort; psalms or hymns, prayer, and the seeing things at a distance; though it is possible, that exhortation, prayer, and psalmody, might be conveyed as an art, as well as that of teaching. Perhaps the gift of knowledge, wisdom, of an evangelist, of a teacher, of a ruler, and of a deacon, were only imparted to such as bore more stated offices in the church. Perhaps the second class of gifts (except the last, which seems to have been peculiar to St. Paul) were imparted to all believers. And I suppose the gift of tongues, interpretation and utterance, were common both to stated officers and private christians.

Now this gift, illumination or enlightening, was communicated two different ways, either immediately by the Spirit's falling on them,

them, or by the laying on of the hands of the apostles. When this illumination came immediately, it seems to have been accompanied with the symbol of "cloven tongues, " as of fire, sitting on each of them^c," that is, in little flames, which resembled tongues; as flame in the Hebrew, is called a tongue of fire^d. And which the apostle Peter says that Christ had poured out; that which, says he, "ye see and hear." And from coming in, that symbol is said to fall on them^e; agreeably to John Baptist's prediction^f: "I " indeed baptize you with water unto repentance; but he that cometh after me shall baptize you with the Holy Ghost, and " with fire." And this prediction is in the same manner recorded by St. Mark^g, and St. Luke^h. It may not be altogether improper to take notice, on this occasion, that Christ, who thus baptized his apostles and first disciples, had been most probably baptized in the very same manner himself. Peter saysⁱ, that " Jesus was anointed with the Holy Ghost, " and with power;" which any one may see, by the place it holds in Peter's narration, signifies Christ's baptism. Anointed with the Holy Ghost is therefore the same thing with

^c Acts ii. 3.^e Acts x. 44. xi. 15.^g Mark i. 8.ⁱ Acts x. 38.^d Isa. v. 24.^f Matt. iii. 11.^h Luke iii. 16.

baptized with the Holy Ghost; and being baptized with the Holy Ghost, in all other instances, signifies being baptized with the Holy Ghost and with fire, as we shall see presently; and probably, therefore, signifies the same in the case of our Saviour. That he was baptized with the Holy Ghost, after John Baptist had baptized him with water; or that the Holy Ghost descended on him after he came out of the water, all the evangelists relate^k. The gospels, indeed, make no mention of fire, or of any glory, yet it is most likely that it was a glory; in which the Holy Ghost descended in a bodily shape, and with the hovering motion of a dove, and rested upon him. Justin Martyr says, that it came from the apostles, that the fire came upon Christ as he went into the water, and that the Holy Ghost came upon him as he came out of the water^l. By which means perhaps it was, that John Baptist knew Jesus when he went into the water, as it is plain he did, from his forbidding him, saying, "I have need to be baptized of thee, and comest thou to me^m?" Though we are told, that "John knew him not;" at least, knew not that he was the person that was to be baptized with the Holy Ghost and with fire (which, perhaps, is the meaning of St. John in this

^k Matt. iii. 16. Mark i. 10. Luke iii. 22. John i. 32—35.

^l Dial. cum Tryph, p. 31.

^m Matt. iii. 14.

passage

passage of his gospel); but by the sign that God had given him, "that on whomsoever
 " he should see the Spirit descending, he it
 " was that should baptize with the Holy
 " Ghost^a." Which, according to the account of the evangelists, did not happen till after he came out of the water. This is the account given in the gospel of the Ebionites or Nazarenes, καὶ εὐθὺς περιέλαμψε τὸν τόπον φῶς μέγα· ὃν ἰδὼν ὁ Ἰωάννης λέγει αὐτῷ, Σὺ τίς εἶ, Κύριε. But whether Jesus himself was baptized with fire or no, yet he foretold what should happen to his disciples, just before his ascension, as John Baptist had done before. Acts i. 4, 5.
 " And being assembled together with them,
 " commanded them, that they should not depart from Jerusalem, but wait for the
 " promise of the Father, which, saith he, ye
 " have heard of me. For John truly baptized
 " ed with water, but ye shall be baptized
 " with the Holy Ghost, not many days
 " hence." And when Peter found, that the Holy Ghost fell on Cornelius and his family^o; or, as he says in another place^p, that
 " the Holy Ghost fell on them as he did on
 " us (that is, us apostles and our company)
 " at the beginning (that is, with cloven
 " tongues like as of fire), putting no difference
 " ence between them and us^q; then that

^a John i. 31. 33.

^o Acts x. 44.

^p Ibid. xi. 15.

^q Ibid. xv. 9.

" he

“ he remembered the word of the Lord, how
 “ that he said, John indeed baptized with
 “ water, but ye shall be baptized with the
 “ Holy Ghost.” By comparing these texts,
 and particularly Matt. iii. 11. Mark i. 8.
 Luke iii. 16. together, it is sufficiently plain,
 that baptizing with the Holy Ghost, and bap-
 tizing with the Holy Ghost and with fire, are
 expressions of the same import and signifi-
 cation; which it is of use on this occasion to
 observe, and will be on others. It is likewise
 called, “the pouring out of the Holy Ghost,”
 alluding to the plentiful effusion of it foretold
 in Joel, “I will pour out my Spirit on all
 “ flesh, saith the Lord,” Joel ii. 28. And
 the reason of the phraseology in Joel is the
 allusion to the plenty that Joel had just before
 told the people that God would send them,
 by means of the former and latter rain, ver.
 23. and to the Spirit’s being represented un-
 der the symbol of water in other prophets, as
 Isa. xlv. 3. xxxv. 7. lv. 1. xii. 3. Ezek.
 xxxvi. 25. John vii. 37—40. It is perhaps
 from the same reason, that it is called the
 shedding forth of the Holy Ghost: or, per-
 haps, rather in allusion to the plentiful unc-
 tion we have from the holy One, who was
 himself the “Anointed, being anointed with
 “ the Holy Ghost and with power”; or with

* Acts xi. 15, 16.

* Ibid. ii. 23.

† Ibid. x. 38.

“ the

“the oil of gladness above his fellows.” I am the more apt to think that the shedding forth of the Holy Ghost refers to this unction, because St. Peter, in the very next verse, plainly refers to the cxth Psalm, where God is represented as swearing to Christ, that he will constitute, or that he had constituted, him an High-priest (which was done by pouring oil on him, and anointing him more plentifully than the other priests^w; which denoted the inward unction or fitness for his office) for ever after the order of Melchizedek^x. On the whole, I apprehend, that nobody was said to have the Holy Ghost fall (which denotes his coming down in some visible emblem, as fire), be poured forth, or shed down, on him, or to be “baptized with the Holy Ghost;” but he on whom the Holy Ghost fell immediately, and which I apprehend was always attended with this symbol of cloven tongues, like as of fire. Every text favours this notion but 1 Cor. xii. 13. and that does not seem to be much against it.

Those who had this singular honour and high privilege seem to have had a greater illumination (perhaps in kind as well as degree) than those to whom it was imparted by laying on of the hands of the apostles. For those who were baptized with the Holy

^w Heb. i. 9.

^x Lev. xxi. 10.

^z See Bishop Patrick's Comment on Exod. xxix. 7.

Ghost,

Ghost, or on whom the Holy Ghost fell, was poured forth, or shed down, are said in the Acts, to be "filled with the Holy Ghost;" which, though it does not signify a complete endowment with all gifts, or a full revelation of every thing they were ever to have revealed to them; for it is probable they received farther endowments; and it is certain they received farther revelations from time to time (as we see in the case of the hundred and twenty, Acts iv. 23. 29—32, 33; in the case of Peter, who received a revelation to preach to the devout, and of Paul, who received a revelation to preach to the idolatrous Gentiles); yet signifies a large and plentiful effusion of gifts, sufficient for what they were then to do; and such a great effusion or communication of them, as they could not contain within themselves, but which would overflow, and break out plentifully and powerfully for the unspeakable benefit of others. Thus we find, "they were all filled with the 'Holy Ghost', and began to speak with 'other tongues, as the Spirit gave them utterance.'" So Acts iv. 31. where the Holy Ghost seems to have fallen on them a second time (for it is said, the place was shaken, most probably, by the sound from heaven of a mighty rushing wind, much stronger, perhaps, than the gentler breeze

7 Acts ii. 4.

which

which filled all the house, Acts ii. 2.) they are all said to be "filled with the Holy Ghost," "and to speak the word with boldness, and "to give witness to the resurrection of the "Lord Jesus with great power," ver. 33. And this I believe is what Clement means in his epistle, § 42. by the fulness of the Holy Spirit that he says the apostles went abroad with, publishing that the kingdom of God was at hand. The seven deacons were all "full of the Holy Ghost" before they were chosen*. That was immediately after Christ's ascension; and therefore we have the greatest reason to conclude, that they were all of the hundred and twenty on whom the Holy Ghost descended: since the disciples would probably chuse some of the most eminent of the first christians to this office, on the apostles directing them to select from among them, "seven men of honest repute, full of the "Holy Ghost and wisdom, for this office." Barnabas is likewise said to be "full of the "Holy Ghost*;" and that he was one of the hundred and twenty, I have endeavoured to prove in the second Essay. And since we find, that the Holy Ghost fell on Cornelius and his family, without the laying on of Peter's hands, and before baptism; since St. Luke also says, that the Holy Ghost was poured out on Cornelius and his family, the word used

* Acts vi. 3.

* Ibid. xi. 24.

Acts ii. 17; and farther, that the Holy Ghost fell on them: and since Peter likewise declares, "he fell on them as he did *on us at the beginning*^b; putting no difference between *them and us*, and purifying their hearts;" alluding still to the symbol of fire: we ought to conclude, that Cornelius and his family were filled with the Holy Ghost, as well as the hundred and twenty; especially since we see it had the like effects on them as on the hundred and twenty. For as they spake in different tongues the wonderful things of God^c; so Cornelius and his family immediately *spake with tongues, and magnified God*; or spake of those great and wonderful things of God by which his name is magnified^d. And it seems but highly congruous, that wherever God saw fit, for great and important reasons, to communicate the gifts of the Spirit immediately, and without the intervention of men, that it should be in a more plentiful manner than where he was pleased to impart them by others. And it seems to me still more probable, that when the author of the Acts says, that any one is "full of, or filled with the Holy Ghost," he denotes, the Holy Ghost falling immediately on those who are said to be full of, or filled with it; because these phrases are used in the New

^b Acts xi. 15. xv. 8.

^c Ibid. ii. 11.

^d Ibid. x. 46.

Testament on the reviving of prophecy, after it had ceased about three hundred years; when it came on the prophets without the laying on of hands: for the Holy Ghost coming on Zachary, Elizabeth, and John Baptist, they are all said to be full of, or filled with, the Holy Ghost*. And our Saviour was filled with the Spirit, receiving it not by measure.

This descent, or pouring out of the Holy Ghost, was reserved by God for some great and necessary occasions of more than ordinary importance and consequence to the whole church. The Spirit seems to me to have been poured out in this manner but five times. The first was on the hundred and twenty, or the apostles and their company: and these received the first fruits of the Spirit; or the choicest gifts of the Spirit, and in the highest degree; though no doubt the apostles the choicest and the highest of all. In which sense I apprehend St. Paul is to be understood, when he says †, “And not only they (that is, “the new creature, or the new creation, or “christians in general), but we (that is, we “apostles) who received the first fruits of the “Spirit,” even we, notwithstanding these “superiour gifts we have received, whereby “we are the most fully assured that we are “heirs of God, and shall be delivered from

* Luke i. 15, 41, 67.

† Rom. viii. 23.

“the

“ the bondage of corruption (or the grave),
 “ into the glorious liberty of the sons of God;
 “ even we groan (under our present suffering),
 “ waiting (or while we wait) for the adop-
 “ tion, namely, the redemption of our bo-
 “ dy.” And that the first fruits signify the
 choicest portion of that of which they were
 the first fruits, may be seen 1 Cor. xv. 20. 23.
 Rom. xvi. 5. 1 Cor. i. 15, 16. James i. 18.
 Now the apostles, and the rest of the hundred
 and twenty, received these high communica-
 tions of the Spirit, that they themselves might
 be thereby fully assured of the exaltation of
 Christ to the right-hand of God, or to all
 power. This is the use St. Peter makes of it,
 Acts ii. 23. for he says, that “ Christ being
 “ by the right-hand of God exalted, and hav-
 “ ing received of the Father the promise of
 “ the Holy Ghost, hath shed forth this,
 “ which ye see and hear.” The Holy Ghost
 likewise descended on the hundred and twen-
 ty, in order to qualify some of them,
 namely, the apostles, to testify and prove
 this great truth, together with the other
 great facts of christianity; teach the whole
 scheme; foretell the greater events of it;
 and qualify others for other services in the
 church. By this means giving some apostles,
 some prophets, some evangelists, some pas-
 tors and teachers, and others ministers of the
 church. And that the Holy Ghost came
 VOL. I. P upon

upon all the apostles and their company, seems evident from this, that it is said, "they were all with one accord in one place," when the Holy Ghost fell upon them^s. Who can *they* here mean but the hundred and twenty men and women in the former chapter, who "continued with one accord in supplication and prayer," Acts i. 13, 14. to whom Peter spoke, ver. 15—23. who appointed two for the apostleship, from which Judas fell, ver. 23. who prayed, ver. 24, 25. and gave forth their lots, ver. ult. Who but they on whom the prophecy of Joel was fulfilled, that foretold, that "the Spirit should be poured out on daughters as well as sons, and on handmaids as well as servants," ver. 17, 18. and who therefore are represented under the description of "the eleven, and them that were with them," Luke xxiv. 33. and are called, "the apostles company," chap. iv. 23. being those who, chap. i. 21. are said to have "accompanied with them all the time that the Lord Jesus went in and out among them; and who being again assembled together, were all filled with the Holy Ghost," chap. iv. 31. "and they who were all scattered abroad," Acts viii. 1.

This seems to have been the second time that the Spirit was poured out on them. As kings under the Old Testament seem some-

^s Acts ii. 1.

times to have had an "anointing with fresh oil" from above; or a new supply of gifts to fit them for their high office^h. And this second descent of the Spirit appears to me to have been to encourage them, on their first being brought before the council or the Sanhedrim, and threatened by themⁱ. Which perhaps God saw necessary to support them (who had till a little before kept in their upper room for fear of the Jews), under the first shock of being forbid to preach the gospel by the highest court of civil and ecclesiastical judicature among the Jews; and which every Jew used to have in the utmost reverence. And therefore, as they pray for boldness, notwithstanding the threatening of the council; so it is added, after this descent of the Holy Ghost, that God answered their prayers, and that they spake the word with boldness^k. They also pray, that notwithstanding the "threatenings of the council, " God would stretch forth his hand to heal, " and that signs and wonders may be done " by the name of Jesus." And perhaps the Spirit now descended on them all, not only to fill them all with courage; but to give them all the faith of miracles in a higher degree; or at least some of them as had not received these gifts before: as he had filled all

^h See Psal. xcii. 10.

ⁱ Acts iv. 21, 31.

^k Ibid. ver. 31.

of them with the gifts of knowledge and utterance before, namely, Acts ii. for as St. Luke observed on the first descent, that they spake in many tongues the wonderful things of God; so he observes, that on this descent of the Holy Ghost, they spake the word with boldness; and adds, that "with great power" gave the apostles witness to the resurrection of the Lord Jesus, and that great grace was "now upon them all," ver. 33. I have already explained the meaning of grace. And St. Luke in the next chapter likewise takes notice, not only of their striking Ananias and Sapphira dead; but of the many signs and wonders wrought by the apostles; and of the great conversions which those signs and wonders produced¹. And as he had observed, on the first descent of the Spirit, that many wonders and signs were done by the apostles^m; so now having observed, on this second descent, that the apostles did not only most powerfully attest the resurrection of Christ, but that "great grace," or a great portion of the gifts of the Spirit, "was upon them allⁿ;" he adds^o, that "Stephen (who was not an apostle) did great wonders and miracles among the people; and was filled with such wisdom, and other gifts of the Spirit,

¹ Acts v. 1—16.

ⁿ Ibid. iv. 33.

^m Ibid. ii. 43.

^o Ibid. vi. 8, 9, 10.

" that

“ that those who disputed with him were not
“ able to resist.”

“ The third time was on Saul, who we must conclude, from Acts ix. 17. was filled with the Holy Ghost, and is expressly said to “ be “ full of it.” The Holy Ghost descended on him, as I suppose, to qualify him the better to be a teacher and a prophet, and afterwards the apostle of the Gentiles; to remove any objections that might be raised to his apostleship, if the Holy Ghost had not fallen on him, as it did on the rest of the apostles; and that he might not in this respect, any more than in any other, be “ a whit behind “ the chiefest of them.” But I refer my reader to the second Essay, for the proof of this assertion.

“ The fourth was to confirm it to be the will of God, that the proselytes of the gate, though deemed so unclean by the Jews, as not to be fit to be conversed with, should be taken into a full participation of all the blessings of the gospel, without any farther conformity to any of the other laws of Moses, than those they were obliged to submit to as proselytes of the gate. And to this end it was, that I conceive the Holy Ghost fell on Cornelius and his family, whilst the word was preaching to them; and before they had so much as professed their belief of it, or had been bap-

† Acts xiii. 9.

tized into it: the Holy Ghost thus himself leading the way to their being received into, and owned by, the church. This is the use that Peter makes of it to the Jews that were with him. For he says^a, “Can any man
 “ forbid water, that these should not be bap-
 “ tized, who have received the Holy Ghost
 “ as well as we?” And he makes the like use of this great circumstance to the Jews at Jerusalem, who expostulated so warmly with him on his going in unto this family of the uncircumcised. For says he^r, “And as I be-
 “ gan to speak (before I had concluded my
 “ discourse, and much more before I could
 “ hear their confession of faith, or baptize
 “ them, if I had so intended), the Holy Ghost
 “ fell on them, as it did on us at the begin-
 “ ginning. Forasmuch then as God gave
 “ them the like gifts as he did unto us, what
 “ was I, that I could withstand God?” And we see this immediately silenced them, notwithstanding their first contention with him about it^s. For on hearing that the Holy Ghost fell upon them in this manner, “they
 “ held their peace, and glorified God, saying,
 “ Then hath God also unto the Gentiles
 “ granted repentance unto life^t.” And when this Spirit of bigotry arose again in some that believed, who were of the Pharisees; first at

^a Acts x. 45, 47.^s Ibid. ver. 2.^r Ibid. xi. 15.^t Ver. 18.

Antioch,

Antioch^u, and afterwards at Jerusalem^w; and they strenuously insisted, that the profelytes of the gate, converted to christianity, should be subject to all the laws of Moses; the Holy Ghost falling down on Cornelius and his family, who were not subject to all those laws, carries the debate and the decree in favour of the profelytes of the gate; and the assembly declare them to be free from any of those laws, but the four then mentioned; to which they were subject, as profelytes of the gate. Peter particularly says of this descent of the Holy Ghost upon them, that "the Holy Ghost bore them witness that he had purified their hearts by faith;" how unclean soever we have been used to think them, for want of an entire obedience to all the laws of Moses^y.

The fifth and last time that the Holy Ghost, as I imagine, fell on any without the intervention of hands, was on the first harvest of idolatrous Gentiles that were converted to the christian faith; which was at Antioch in Pisidia. An account of which we have Acts xiii. 16—50. For it is said of them, ver. 52. that "they were filled with the Holy Ghost." Which I apprehend to be a phraseology in the Acts, denoting the descent of the Holy Ghost without the intervention of hands: as in the

^u Acts xv. 1.

^w Ver. 5.

^y Ver. 7—12. 28.

^y See the Essay on this decree.

instances, and for the reasons, I have already given. And I am the rather inclined to think, that this expression denotes the immediate descent of the Holy Ghost upon them, because St. Paul seems to have an eye to it in the beginning of his discourse in this chapter, ver. 14, 15. where he speaks of John's baptism, and, as it seems to me, in contradistinction to Christ's baptizing with the Holy Ghost and with fire, though he does not quote the passage quite out. This part of his discourse runs thus: "Of David's seed hath God—raised a Saviour. When John had first preached, before his coming, the baptism of repentance unto all the people of Israel. And as John fulfilled his course he said, Whom think ye that I am? I am not he. But behold there cometh One after me, whose shoes of his feet I am not worthy to loose," ver. 24, 25. And the words, "He shall baptize you with the Holy Ghost and with fire," though not express, are, as I apprehend, to be understood. This, indeed, was the assembly that met in the synagogue the first sabbath-day: and though it chiefly consisted of Jews and religious proselytes, or proselytes of the gate, as appears ver. 16, 42. yet there seem to have been some idolatrous Gentiles among them, as one would be led to think, by their being distinguished from the Jews and religious proselytes, ver. 42. compared

pared with ver. 43. They do not seem to be fully convinced this sabbath-day, but desire to hear farther from them on the next, when they, and great multitudes of other nations, Gentiles, believed; and then probably were filled with the Holy Ghost.

If any should except to the proof I bring to the Holy Ghost's descending on the idolatrous Gentiles, from the expression used Acts xiii. 52. that "they were filled with the Holy Ghost;" and should alledge, against the arguments deduced from that expression, that "Saul was filled with the Holy Ghost;" who has been generally thought to have received the Holy Ghost by the laying on of Ananias's hands: and if what may be collected to the contrary from what I have urged, or what I shall further urge against it in the second Essay, shall not fully satisfy any one; I desire it may be considered, that as this is the only instance where it can possibly be pretended that any one is filled with the Holy Ghost by the intervention of man's hands; so there are in this case many things that render it perfectly singular. For, on the supposition that Ananias imparted the Holy Ghost to Saul,

1. Ananias, who was but a disciple, imparts it, and imparts it by laying on of his hands; though it is allowed, that none but

* Acts ix. 17. xiii. 9.

apostles had that privilege in any other case, as we shall see more fully by and by.

2. He imparts it to Saul, who is designed to be an apostle; and the only one, on whom the Holy Ghost did not descend without the intervention of hands. And on this supposition,

3. Ananias had a particular commission from Christ to go and lay his hands on Saul^a (though, as I think, only to give him sight), and Saul had a vision that Ananias was to come and lay his hands on him. This therefore is a case so particular, that no conclusion can be justly drawn from it: nor can it be inferred, that because Saul was filled with the Holy Ghost by the laying on of the hands of Ananias (if that was the case, as I think it was not), that therefore, where others are said to be filled with the Holy Ghost, that that phrase does not signify the Holy Ghost's falling on them without the laying on of hands.

But I do not only conclude, that the Holy Ghost fell on the first harvest of heathen converts, as it did on the apostles and their company, on Saul, and on Cornelius and his family, from the expression used concerning them, that "they were filled with the Holy Ghost;" but from the circumstance of their case, compared with that of the first

^a Acts ix. 11.

fruits of the profelyted Gentiles converted to christianity. For let it be considered, that Cornelius was a sincere worshiper of the true God, gave much alms to the people, and prayed to God alway^b; and it is by far the most reasonable to suppose that his family, and so the friends he called together, were devout Gentiles too: and that they were careful in abstaining from things offered to idols, from fornication, from things strangled, and from blood; abstinences which were very agreeable to the Jews. And yet, if God saw it necessary to pour out the Holy Ghost on persons so religious and devout, and so compliant with the Jews in certain points thought to be of great consequence, in order perhaps to persuade Peter himself that he ought to baptize them, though he had the vision of the sheet to put him upon doing it; and had found Cornelius had had a vision which corresponded with that of the sheet; nor does it seem as necessary for the Holy Ghost to have descended on the first heathen converts, who were idolaters, working all unrighteousness and lasciviousness with greediness, to satisfy Paul that he was to baptize them? especially since there seems to have been some marks of backwardness in Paul to go to the idolatrous Gentiles, as well as in Peter to go to the profelytes of the gate; as I have observed in

^b Acts x. 2.

the preface. Farther, if the immediate descent of the Holy Ghost was necessary to bear witness to Cornelius and his family, holy and devout persons, and not so offensive to the Jews as idolaters were, that God had "purified their hearts by faith;" was it not as necessary to bear witness to those abominable idolaters that he had purified theirs? And was it not as necessary to justify Paul in conversing with these, and admitting them to all the privileges of the gospel, whilst he declared them free from any obedience to any one of the laws of Moses; as it was to justify Peter for admitting the others (who were allowed to live in their country, and worship at their temple, and in their synagogues) to the privileges of the gospel, on continuing to submit to the observance of some of them? And perhaps the giving the account of this immediate descent of the Holy Ghost, without any laying on of hands, on these first converts at Antioch and Pisidia, is the reason why St. Luke uses that expression concerning Paul and Barnabas's relation, of what had passed in their peregrination, to the church of Antioch in Syria, at their return to that church, that they rehearsed "all that God had done *with* them," (μετ' αὐτῶν). Whereas, otherwise it had been more natural to say *by* them (δι' αὐτῶν).

I am

I am the more confirmed in my opinion, that the Holy Ghost fell upon the idolatrous Gentiles at Antioch in Pisidia, as well as on the first fruits of the proselyted Gentiles at Cæsarea, from observing that he did not fall on the Samaritans^c; but was given to them by the laying on of hands^d. The Samaritans of these times were the descendants of those of the twelve tribes who remained when the body of the people were carried captive into Assyria; of some that returned of the heathens from Cuthah; of apostate Jews, who, with Sanballat, first built a temple at Mount Gerizim, in opposition to the temple at Jerusalem; of many of the discontented Jews, who resorted to them^e. These all worshipped the God of Israel, had the Pentateuch for the rule of their worship, but worshipped at mount Gerizim instead of Jerusalem. These Samaritan Jews therefore our Saviour preached to^f, as well as to the Jews of Jerusalem and of Judæa, though he said, "he was not sent but to the lost sheep of the house of Israel^g;" and was, as St. Paul says, "the Minister of the circumcision^h." And as some went to different parts in the first dispersion, some as far as Phenice,

^c Acts viii. 16.

^d Ver. 17.

^e See Joseph. Antiq. l. ix. c. 14. l. xi. c. 8.

^f John v.

^g Matt. xv. 24.

^h Rom. xv. 8.

Cyprus,

Cyprus, and Antioch, preaching the word “to the Jews only”ⁱ (the direction for teaching not being then understood to extend farther); so Philip goes and preaches at Samaria^k, without any particular commission from God for that purpose. Nor is he at all questioned about it, as Peter afterwards was, for going unto Cornelius^l. But on the apostles hearing of his success, they immediately send down Peter and John to impart the Holy Ghost to them, without any hesitation or debate. So that it is plain, the Samaritans were considered as Jews by Christ, by his apostles, and by the first preachers of the word. And so our Saviour foretels they should; saying, that the apostles “should be his witnesses “in Jerusalem, and Judæa, and Samaria” (though when he foretels their going to the Gentiles it is in darker terms), namely, “and to the uttermost parts of the earth.” It seems very probable to me, that such of the Samaritans as believed in Christ, declared their resolution to quit the worship at Mount Gerizim, and to adhere for the future to the worship at Jerusalem. I think those cannot be well supposed to do otherwise, considering it is plain from John iv. 19—27. that the Samaritans expected, that when the Messiah came, he would determine the great

ⁱ Acts xi. 19.^k Ibid. chap. viii.^l Ibid. xii. 2, 3.^m Ibid. i. 8.

question

question between them and the other Jews; and at the same time knew the full decision that Jesus gave in favour of the other Jews; and if the Samaritans did on their believing make such a declaration, there was then no difference between them and the strictest Jews; and nothing that could make the least hesitation, whether they should be readily received into the church. But, however this matter was, it is certain, that for some of the foregoing reasons, if not for this, or for some others not so fully known to us, there was no difficulty made, either in going or sending to the Samaritans, or in receiving them into the church. Now as God in nature does nothing in vain, but proportions every thing in just number, weight, and measure; so does he also in the operations of the Spirit in the new creation. It being therefore well understood, that the Samaritans were to be considered as Jews, there was no particular revelation or commission given to preach to them; nor was it necessary for the Holy Ghost to fall on them, to justify Philip in preaching to them, or the apostles in receiving them into the christian church. And therefore here things go on in their ordinary course, and the Spirit is imparted to them by the laying on of hands. But where a special commission is necessary to direct any of the apostles to go and preach to men, who were not admitted

admitted to converse (or even live among the Jews, when they could help it^a), there the Holy Ghost seems to have fallen upon them, to justify the messenger he had sent on that errand (as Peter to the proselyted, and Paul to the idolatrous Gentiles), to bear witness to the persons he had sent them to, and to silence all the opposition and clamour that might be made against these messengers, or the persons sent to on that account. And perhaps it is this immediate descent of the Holy Ghost on these Gentiles, that St. Paul refers to^o, when he says, “that he was the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles (or perhaps the first fruits of the idolatrous Gentiles) might be acceptable; being sanctified by the Holy Ghost (alluding perhaps to the oil that was to be poured on the first fruits alluding to Isaiah lxvi. 20.)” as Peter says, “The Holy Ghost bore witness, that he had purified Cornelius’s and his family’s hearts by faith” (who were the first fruits of the devout Gentiles); alluding perhaps to the symbol of fire, in which it is most likely it fell upon them; or perhaps to the notion of baptism in general, which is called purification^p, or it may be to both. And these first fruits of the de-

^a Selden de Jur. L. 2. c. 10. § 16. Rom. xv. 16.

^p John iii. 25.

vout and idolatrous Gentiles being thus declared clean and holy, the whole lump was declared so too; as St. Paul argues in a like case, Rom. xi. 16. from whence perhaps it is, that St. Paul speaks sometimes in his epistles to the believing Gentiles among the Romans and the Colossians, where he had not then been, in a strain as if they had all the Spirit; for the first fruits under the law consecrated the whole harvest; though not in so high a degree as those first fruits themselves were by which the harvest was consecrated.

These seem to me to have been the several and the only instances of the pouring out of the Spirit. But the time of the first and greatest of these effusions deserves our particular attention. It was ten days after Christ's ascension, Acts i. 3. compared with Acts xi. 1. Far be it from me to pretend to give any other account of this celestial transaction than that the scriptures lead me to: and though I cannot pretend, from what has occurred to me on my reading them, to account why ten days precisely are allotted to it; yet I think there are plain hints why this effusion was not made immediately after Christ was parted from the apostles. Those hints I will mention with the modesty that becomes so great an occasion, and submit them to the judgement of the diligent and candid readers of the Bible. After Christ had finished all

the work that God had given him to do, had shewed himself alive to the apostles after his passion, and had given them the commandments which he saw necessary at that time for their conduct, he is wafted up from the ground, gradually mounts the air in their sight, till a cloud of glory received him out of it. Thus, after his conquering death, and him that had the power of death, that is, the devil, he ascends in triumph in the “chariots of God, which are twenty thousand, even thousands of angels;” as Jehovah descended on Mount Sinai at the giving of the law¹. In them he ascends far above the heavens, “leading captivity captive:” when first entering the holy of holies for us, he was seated on the “throne at the right-hand of the Majesty on high; far exalted above all principality and power, and had a name given him above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord;” angels, and authorities, and powers “being made subject to him.” Nor did any thing remain “that was not put under his feet, until the consummation of all things, Him only excepted who placed them in this subjection to him.” He is then anointed with “the oil of gladness,” or with the

¹ Psal. lxxviii. 17, 18.

² Phil. ii. 9, 12.

Holy Ghost, "above his fellows," as the King and head of his church: or "filled with all fullness, receiving the promise of the Father, even gifts for men, that out of his fulness he might fill all things, and we might receive grace for grace." To such a solemnity as this, ten days were appointed: at the end of which, after he had thus entered into the most holy place, was seated on his throne, was fitted for all mediatorial power, and invested with it; he, out of his royal bounty, gives gifts unto men, and blesses them with all spiritual blessings from the "heavenly places"; fitting some to "be apostles, some to be prophets, some to be evangelists, some to be pastors and teachers for the work of the ministry, for the edifying of the church;" by their ministry of the word of reconciliation, "he ruled in the midst of his enemies," subduing them immediately from the "womb of the morning, by this the rod of his strength, or power; and making them a willing people in this the day of his power:" who, in token of their ready subjection to his just authority, pay him the homage which was proper to recognize him as the Lord and heir of all things; and offer their professions for the support of his kingdoms, by relieving

^a Heb. i. 3, 9.

^b Eph. i. 3.

^c Psal. cx. 2, 3.

the necessities of the ministers, and of those needy subjects of which it was chiefly composed. This consideration of the time of the first and greatest effusion of the Holy Ghost may help us to explain what St. John says^v, that "the Holy Ghost was not given because "Jesus was not glorified." Thus much may be observed in general about the time of this effusion. But St. Luke, having pointed out another circumstance of time relating to it, very particularly informs us, that it was "when the feast of Pentecost was fully "come^x." Now the reason why God seems to have chosen that time for this great event, was to shew, that as in Christ's suffering at the feast of passover, Christ was our true pass-over; so that the giving of the Spirit was that which was prefigured by the feast of Pentecost; as it is most probable he was born at the feast of tabernacles, to point out to us, that the Word, or the brightness of the Father's glory, "was come to dwell (or tabernacle) among us." The feast of pentecost was appointed to be the morrow after seven weeks from the passover^z, that is, fifty days. The reason of this feast was to commemorate the giving of the law at Mount Sinai; it being precisely fifty days from the night that the children of Israel observed the first pass-

^v John vii. 39.^x Acts ii. 1.^y John i. 14.^z Lev. xv. 16. Deut. xvi. 9.

over to God's giving the law there^a. Whence all the Jewish writers conclude, that this feast was instituted in commemoration of giving the law: which Maimonides says was the great reason of bringing the children of Israel out of Egypt^b. Thus it was likewise fifty days after Christ our passover was sacrificed for us (who rested in his grave on the sabbath, and by rising, on the first day of the week, when the sheaf, or the first-fruits of the barley-harvest, was offered unto the Lord, became the first-fruits of those who slept); it was, I say, from that day fifty days, that the Holy Ghost was shed down on the apostles and their company; to teach them first the laws and doctrines of Christ, or the things of the kingdom of Christ; and then to enable them to publish them to others, from Mount Sion, or Jerusalem (the place that God had appointed for his worship, and from whence Christ's sceptre was to go forth to Jews and Gentiles^c), who had been ignominiously crucified there fifty days before. At this feast the first-fruits of wheat-harvest were to be offered to God in two loaves, which were for the use of the priests^d. And on those loaves, as on all the meat-offerings, oil was poured. After which

^a See Bishop Patrick's Com. on Exod. xix. 1.

^b Mor. Nev.

^c Psal. cx. ii. Luke xxiv. 47.

^d Exod. xii, 12. xxiii. 16. Lev. xxiii. 17.

they began to gather in their wheat-harvest, and compleat it. Thus likewise the apostles, having "themselves receiv'd the first-fruits " of the Spirit," gathered in that day three thousand souls, whom they presented, or offered up unto God, and unto the Lamb, sanctified by the Holy Ghost, as a kind of first-fruits of his creatures, or his new creatures, or as the first-fruits of the Jewish christian church. And then, agreeably to the feasting and rejoicing at all those feasts, and particularly this of Pentecost*, all the first christians continued daily in the temple; "and breaking bread from house to house, " did eat their meat with gladness, as well as " singleness of heart; praising God also, as " well as having favour with the people†. And the apostles proceed farther in their great harvest. Thus was this day well suited to the dignity of the event; as well as to confirm the truth of the christian religion, and to furnish several moral instructions, to those who consider this circumstance of time with the attention it deserves.

And as to the feast of Pentecost being fully come, it carries in it, as Dr. Lightfoot learnedly observes, a manifest reference to the institution of Pentecost; which was to be on the morrow after the sabbath, or after the seventh sabbath from the passover; which

* Deut. xvi. 11.

† Acts ii. 46, 47.

makes

makes the fifty days complete, and was called, "the day of the first fruits^z," namely, of wheat-harvest. But as the Jews reckoned their days evening and morning, this fiftieth day began Saturday-evening, but was not fully come, or compleated, till the first day of the week, when the Holy Ghost fell on them in the morning^h.

When the Holy Ghost did not descend, but was communicated by the laying on of hands; it is called, the giving and receiving the Holy Ghostⁱ, and the ministering of the Spirit^k, and imparting spiritual gifts^l.

I cannot tell whether the consideration of these two different ways, by which the Holy Ghost came on believers, either immediately, and in the symbol of cloven tongues as of fire, or by the laying on of hands; will not help us through a difficulty that occurs Heb. vi. 2. where the doctrine of baptisms, and of laying on of hands, are reckoned among the first principles of christianity. May not the sense of that place be this; namely, the meaning of the doctrine of baptisms be the baptism of water by which all believers, and the baptism of the Holy Ghost and fire be the baptism by which the first disciples among the Jews, and the first converts among the

^z Numb. xxviii. 26.

^h Acts ii. 15.

ⁱ Ibid. xviii. 15, 17, 18, 19. ^k Gal. iii. 5.

^l Rom. i. 11.

devout and idolatrous Gentiles, were initiated? And the meaning of the laying on of hands, signify the conferring these gifts on believers, who had not received them immediately (by the Holy Ghost's coming down upon them with fire) by the laying on of the hands of the apostles: and so both these doctrines be the first principles of christianity, inasmuch as baptisms are the first entrance into it, and the laying on of hands the great evidence of it; as faith and repentance are the substance of it, and as a resurrection to eternal judgment is the great motive to induce mankind to embrace it?

The most remarkable things which seem to attend the conferring the Holy Ghost by the laying on of hands, are,

1. That none but apostles could confer it. But I shall do no more than mention this here; referring the reader to the second Essay, to which this head more properly belongs.

2. The next thing remarkable in the conferring of the Holy Ghost by the laying on of the apostles hands is, that they seem to have communicated it to none but believers (I mean believers unto righteousness), and to all believers where they came: whereas, the Holy Ghost fell down but on a few, and very rarely.

That the apostles gave it to none but believers, appears from hence; that they always

ways conferred it after baptism, when with the mouth, "confession was made of what they believed in their heart; making the answers of a good conscience." So we find it was, Acts ii. 38—42. viii. 12—18. xix. 5—8. And Acts ii. 38, Peter tells the Jews, in answer to their question, "What shall we do? Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And because the Spirit was always imparted after baptism (the case of Cornelius only excepted), therefore are believers said to be "baptized by one Spirit into one body, whether Jews or Gentiles, bond or free^m." And hence came the ancients to talk of the illumination conferred at baptism, as I have already mentioned on another occasion. From hence it is that St. Paul places the washing of regeneration, and of the renewing of the Holy Ghost, together (λῆτρον τῆς παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίουⁿ). And Acts ii. 32. Peter and the other apostles tell the council, that "they are Christ's witnesses, and so is the Holy Ghost, whom he hath given to them that obey him." And St Paul tells the Galatians, that it is because "they are sons, that God hath sent forth the Spirit of his

^m 1 Cor. xiii. 13.

ⁿ Tit. iii. 5.

" Son

“ Son into their hearts.” And because “ Simon Magus’s heart was not right with God, “ but that he was in the gall of bitterness, “ and the bond of iniquity; therefore he had “ neither part nor lot in that matter.” And St. Jude joins mens being sensual, and not having the Spirit, together.

That the communication of the Spirit, some way or other, was to be very general, appears from the ancient prophecies of this matter. David speaks of Christ’s scattering his gifts, and loading us with his benefits. And Isaiah, foretelling various circumstances of the Messiah’s kingdom, adds; “ And all thy “ children shall be taught of God.” Which our Saviour applies to himself, who was to teach the world by the Holy Spirit. Jeremiah also, prophecyng of these days, says, “ Behold the days come, saith the Lord, that “ I will make a new covenant with the house “ of Israel, and with the house of Judah. “ Not according to the covenant which I “ made with their fathers, in the day that I “ took them out of the land of Egypt. But “ this shall be the covenant that I will make “ with the house of Israel after those days,

^a Gal. iv. 4.

^p Acts viii. 23.

^q Jude 19. John xiv. 17, 21, 23. ^r John iii. 24.

iv. 4, 6, 13.

^t Psal. lxxviii. 18, 19.

^s Isa. liii. 4, 5.

^u Ibid. liv. 13.

^v John vi. 46.

“ faith

“ faith the Lord, I will put my law in their
 “ inward parts, and write it in their hearts;
 “ and they shall teach no more every man
 “ his neighbour, and every man his brother,
 “ saying, Know the Lord; for they shall all
 “ know me from the least to the greatest of
 “ them, faith the Lord *.” The promise is
 here very general; “ all, all from the least to
 “ the greatest, shall be so taught of God as to
 “ want little assistance from others.” Which
 St. Paul refers to his times, Heb. viii. 8—12.
 and perhaps alluding to it 2 Cor. iii. 3. The
 words of Joel are likewise as extensive; for he
 says, “ I will pour out my Spirit upon all
 “ flesh †.” And thus John Baptist speaks in
 a manner to give us to understand, that
 Christ’s baptism by the Holy Ghost and fire
 should be as extensive as his by water. All
 this shews, that the communication of the
 Spirit was to be very general and diffusive,
 some way or other. How far it was commu-
 nicated immediately, we have seen already.
 And that it was given, or ministered, by the
 apostles “ to all believers where they came,”
 who had not received it before, may appear
 from the following instances. Peter confer-
 red the Holy Ghost on the three thousand
 souls that were added to the church at the
 feast of Pentecost. For when they, being
 pricked to the heart by his discourse, say,

† Jer. xxxi. 31—35.

* Joel ii. 28.

“ Men

“ Men and Brethren, what shall we do?
 “ Peter answers, Repent and be baptized
 “ every one of you in the name of Jesus
 “ Christ for the remission of your sins, and
 “ ye shall receive the Holy Ghost. For the
 “ promise (that is, of the Holy Ghost, par-
 “ ticularly called the promise of the Father,
 “ Luke xxiv. 40. Gal. i. 4.) is to you and
 “ to your children, and to all that are afar off,
 “ even as many as the Lord our God shall
 “ call.” Nothing can be more express to
 this purpose. And it is said ^a, “ Then they
 “ that gladly received his word were bapti-
 “ ed,” and no doubt received the promise
 thereupon, that is, the gift of the Holy
 Ghost. For St. Luke adds, “ And the same
 “ day there were added to them (who had
 “ the gift of the Holy Ghost) about three
 “ thousand souls.” And Peter speaks of the
 Holy Ghost, or the gift of the Holy Ghost,
 “ as given by God to them (or to all them)
 “ that obey him.” And that the gift of the
 Holy Ghost is here spoken of, seems plain
 from this; that the Holy Ghost is here spok-
 en of as a witness of Christ’s resurrection and
 exaltation at the right-hand of God: which
 we learn this gift was brought as the great
 proof of by Peter ^b; for he says, “ Therefore
 “ being by the right-hand of God exalted,

^a Acts ii. 38, 39.

^b Ibid. v. 32.

^c Ver. 41.

^d Ibid, ii. 33.

“ and

“and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.” And what could be a stronger proof that he was ascended on high, than that he gave these gifts unto men? as St. Paul says, Eph. iv. 8, 9, 10, 11. As soon as the Samaritans were converted by Philip, and were baptized^c, the apostles send down Peter and John, as a thing of course, to lay their hands on them, that they might receive the Holy Ghost: “And they prayed for them, and laid their hands on them, and they received the Holy Ghost^d.” And St. Luke’s remark, that before the apostles coming down to Samaria, “the Holy Ghost had as yet fallen upon none of them,” seems to intimate, that the Holy Ghost had hitherto been imparted to all believers; which is the more probable, because hitherto all the converts had been made at Jerusalem, where the apostles were at hand to impart it. When Paul comes to Derbe and Lystra^e, he imparts the gifts of the Holy Ghost to Timothy. That he imparted them to Timothy, is plain from St. Paul’s own assertion, 2 Tim. i. 6, 7. and of this I shall have occasion to speak more fully afterwards: and that he imparted them then is highly probable, because Paul would

^c Acts viii. 12.

^e Ibid. xvi. 1.

^d Ibid. ver. 14—18.

then

then have him to go forth with him, and employed him very soon after in assisting him to convert the Thessalonians (as may be gathered from 1 Thess. i. 1. 5. iii. 2.); if he did not employ him in the ministry before, namely, in Phrygia, Galatia, Mysia, and other parts of Macedonia. When St. Paul comes to Ephesus, and finds certain disciples there, he asks them, as a question of course, and that he constantly asked of all disciples he did not know, "Have ye received the Holy Ghost?" and on finding they had not, as a thing of course, and constantly practised, "he first baptises them in the name of the Lord Jesus, and then lays his hands on them, and the Holy Ghost came upon them."

And I think that which must put this matter out of all doubt is, that it appears, that St. Paul had imparted the Holy Ghost to those christians where he had been; as is plain in the case of the Corinthians, Galatians, Ephesians, Philippians, and the Thessalonians.

All the members of the church of Corinth seem to have had it in a very plentiful manner. This seems to be implied in what St. Paul says, 1 Cor. xii. 7. "But the manifestation of the Spirit is given to every man to profit withal." This is expressly asserted by Clement, in his Epistle, § 2. And I think it may

Acts xix. 1-8.

be

be inferred from several passages in St. Paul's epistles to them: Since we find that they spake with tongues, they prayed, they interpreted, they prophesied; or, in St. Paul's phrase, they "blessed with the Spirit^e; they "had a doctrine; they had a tongue; they "had a revelation; they had an interpreta-
 "tion^h." Infomuch that he says, "That
 "the testimony of Christ was confirmed in
 "them, by their being enriched in all utte-
 "rance, and all knowledgeⁱ; so that they
 "came behind in no gift^k; and were not in-
 "feriour to any of the other churches^l." This plainly shews, that these gifts were at least frequent in the other churches. There is another text in this epistle which is as fully to this purpose, with the addition of such a supplement as seems necessary to make the same complete, and which some of the versions have accordingly made, namely, 1 Cor. xiv. 33. when, after St. Paul had given several directions about the due exercise of the gifts of the Spirit, he enforces them by saying, "For God is not the author of confu-
 "sion, but of peace (as I teach, or as the
 "practice is), in all the churches of the
 "saints^m." For with this necessary supple-

^e 1 Cor. xiv. 16.

^h Ver. 26.

ⁱ Ibid. i. 5, 6.

^k Ver. 7.

^l 2 Cor. xii. 12.

^m See Mills, & De Beaufobre & L'Enfant, in loc.

ment to the sense, the implication is obvious, that he had given like directions, or that there was a like practice, to what he now taught them, concerning the exercise of these gifts of the Spirit, in all the other churches of the saints. St. Paul tells them, that “he who anointed them is God;” that is, “had given the Spirit of prophecy”^a; who hath also “sealed us, and given us the earnest of the Spirit”^o; that is, who had given them this earnest of the Spirit by him, “as an able minister of the New Testament, not of the letter, but of the Spirit”^p; approving himself to them as the minister of God in “much patience — long suffering — and the Holy Ghost”^q. That these gifts were very common in this church, where St. Paul had continued so long, appears from this, that he proves each of these churches to be but one body, because they had but one spirit; and that though that Spirit gave different gifts, yet they were all for the use of that one body. Just as there is but one soul and one body, though there are several members fitted for the different services of that one body, and directed to those services by one soul^r. From hence he likewise demonstrates the duty of love and esteem they owe to each other, since

^a 2 Cor. i. 21.

^o Ver. 21.

^p Ibid. iii. 6.

^q Ibid. vi. 4—7.

^r See 1 Cor. xii. Eph. iv. 3, 4, 7, 12, 13, 15, 16.

as the meanest member performed some useful and necessary, though different office to the body, by some gift of this one Spirit, and was therefore taken care of by the body; so there was not the meanest member in the church but having some gift of the Spirit, rendered some considerable service to the church^a. From this place, as well as others, we may by the way observe, that these gifts were to be exercised in the assemblies of christians. There at least they were exercised with the greatest variety, and frequently to the greatest profit. Our Saviour had promised, that "where two or three were gathered together, he would be in the midst of them^b." This was a great incitement to love and unity, and a very strong reason why they should not forsake the assembling themselves together, as St. Paul tells the Hebrews the manner of some of them was: "but exhort one another" (*παρακαλῶντες*)^c; which we have before observed was one of the gifts of the Spirit. The same thing appears from such epistles to those other churches as have come to our hands. St. Paul asks the Galatians^d, "Received ye the Spirit by the works of the law, or the hearing of faith?" And proves the truth of the gospel to them by this, that "they (or the Gentiles) had

^a 1 Cor. xii. 13—26.

^b Heb. x. 25.

^c Matt. xviii. 20.

^d Gal. iii. 2.

“ received the promise of the Spirit through
 “ faith ^x;” and tells them, that “ because
 “ they are sons, God hath sent forth the Spi-
 “ rit of his Son into their hearts ^y; and that
 “ through this Spirit they did wait for the hope
 “ of righteousness by faith ^z.” And finally
 in the last chapter says, “ Brethren, if any
 “ man is overtaken of a fault, ye which are
 “ spiritual, restore such an one in the spirit
 “ of meekness; considering thyself, lest thou
 “ also be tempted ^a.” He blesses “ the God
 “ and Father of our Lord Jesus Christ, who
 “ hath blessed us Gentiles (to whom the epif-
 “ tle entitled to the Ephesians was writ),
 “ with all spiritual blessings in heavenly
 “ places in Christ ^b: with all spiritual bless-
 “ ings, ἐν πάσῃ εὐλογίᾳ πνευματικῇ,” might be
 rendered, “ with all blessings of the Spirit.”
 St. Paul styles the gifts of the Holy Ghost
 εὐλογία εὐαγγελίᾳ, the blessings of the gospel.
 And that that signifies the gifts of the Holy
 Ghost may appear from comparing Rom.
 i. 11. where he says, I long to see you, that
 I may impart some spiritual gift, χάρισμα τὸ
 πνευματικόν, the same with the εὐλογία εὐαγγελίᾳ
 here. And that the promise of the Spirit is
 styled by this apostle εὐλογία τῇ Ἀβραάμ, “ the
 “ blessing of Abraham,” Gal. iii. 14. The

^x Gal. iii. 14.

^z Ibid. v. 5.

^b Eph. i. 3.

^y Ibid. iv. 6.

^a Ibid. vi. 1.

^c Rom. xv. 29,

calling

calling the gifts of the Spirit, spiritual blessings, the blessings of the gospel, the blessing of Abraham, may probably be in allusion to Isa. xlv. 2, 3. "Fear not, Jacob my servant, and Israel whom I have chosen; for I will put my Spirit on thy seed, and my blessing on thy children (*καὶ τὰς εὐλογίας μου*). These spiritual blessings are said to be *ἐν τοῖς ἑπεραγίοις*, in heavenly places (as it should be rendered); and the reason why they are said to be in heavenly things may be seen above. He tells the Ephesians ^d, that after they believed, they "were sealed with the Spirit of promise, which is the earnest of our inheritance;" and says, "that they also became the habitation of God through the Spirit ^e." He speaks very fully of these gifts, and the different persons to whom they were given ^f, and says, "But unto every one of us is given grace, according to the measure of the gift of Christ." And farther St. Paul enjoins the Ephesians, "not to grieve the Spirit, by which they were sealed unto the day of redemption ^g:" and alluding to the votaries of Bacchus, who used to fill themselves with wine at the Bacchanalia, he says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual

^d Eph. i. 13, 14.

^f Ibid. iv. 7—13.

^e Ibid. ii. 22.

^g Ibid. ver. 30.

“songs (*ὕμναις πνευματικαῖς*, songs of the Spirit^h.”) He gives the like advice to the Colossians; and they were to “admonish one another in psalms and hymns and songs of the Spirit, and to sing by the help of this gift in their hearts to the Lordⁱ.” Paul beseeches the Philippians by “the consolation in Christ, the comfort of love, and the fellowship of the Spirit;” that is, by any of the gifts of the Spirit that were common to them and him^k. He tells the Thessalonians, that “the gospel came not to them in word only, but also in power, and in the Holy Ghost^l; and that they received it with joy in the Holy Ghost^m.” And chap. v. 19. he has these remarkable words, not unlike those, Eph. iv. 30. (alluding perhaps to the symbol of fire, in which the Holy Ghost descended); “quench not the Spirit: despise not prophesying.” St. Paul speaks of these gifts conferred by the laying on of hands, as one of the first and fundamental principles of christianity, Heb. vi. 1, 2. this being the great evidence of the truth of it, as has been just observed: he shews them the danger of disbelieving or disobeying christianity, from this consideration, that “the gospel was confirmed by divers gifts (or

^h Eph. v. 18, 19.

^k Phil. ii. 1.

^m Ver. 6.

ⁱ Col. iii. 16.

^l 1 Thess. i. 5.

“distributions)

“ distributions) of the Holy Ghost^a. If, says
 “ he, those who have tasted of the heavenly
 “ gift, and were made partakers of the Holy
 “ Ghost, shall fall away, it is impossible to
 “ renew them again unto repentance^o: and
 “ that there remaineth nothing but a fearful
 “ looking for of judgement, and fiery indig-
 “ nation, to such as have done despite unto
 “ (or reproached) the Spirit of grace^p.” And
 because he had not been at Rome when he
 wrote his Epistle to the Romans^q, he tells
 them, “ that he longs to see them, that he
 “ might impart unto them some spiritual
 “ gift, to the end they may be established (or
 “ confirmed in their faith by seeing such gifts,
 “ not only among those that had them, but
 “ had received them elsewhere; but imme-
 “ diately conferred on them by him the
 “ preacher of this gospel, in which they be-
 “ lieved); that is, as he adds, that I may be
 “ comforted together with you, by the mu-
 “ tual faith both of you and me^r: for he
 “ says, he is sure, when he comes, he shall
 “ come to them in the fulness of the blessing
 “ of Christ^s.” And though the generality
 of the believing Romans had not the gifts of
 the Holy Ghost, no apostle having been
 among them at the time that Paul writ to

^a Heb. xi. 4.

^p Ibid. x. 26—29.

^r Ibid. i. 11, 12.

^o Ibid. vi. 4, 5, 6.

^q Rom. i. 10, 11. xiv. 19.

^s Ibid. xv. 29.

them (they having been probably converted by some of those who might be dispersed on some of the persecutions); yet some among them had these gifts, as appears from Rom. xii. 3—8. Perhaps it might be those who converted them; and who had received those gifts from some of the apostles elsewhere. The same may be said of the Laodiceans, in case the epistle commonly called the epistle to the Ephesians was really written to the Laodiceans, as I suppose it was[†].

Peter plainly refers to these gifts[‡]; for he says, “that it was revealed to the prophets of
“ old, that not unto themselves, but unto
“ them of this age, they did minister the
“ things that were reported unto them by
“ them that preached the gospel unto them,
“ *with* (or *by*) the Holy Ghost sent down
“ from heaven.” And he afterwards gives this exhortation (which supposes these gifts to have been very common[§]): “As every man
“ hath received the gift (χάρισμα) even so
“ minister the same as faithful stewards of
“ the manifold grace of God. If any man
“ speak, let him speak as the oracles of God:
“ If any man minister (as a deacon, εἴ τις
“ διακονᾷ), let him do it as of the ability
“ (or with the gifts of prudence) that God
“ giveth.” And that Peter imparted these

[†] See the Abstract.

[‡] 1 Pet. i. 12.

[§] Ibid. iv. 10, 11.

gifts to the believing Jews, as well as to these devout Gentiles to whom he writes, may be confirmed by Paul's testimony; who says, that "He that wrought effectually in Peter to the apostleship of the circumcision, the same wrought effectually in me towards the Gentiles*."

St. John tells all those he writes to, 1 John ii. 20. to shew them in how little danger they were of being deceived under the fairest pretences, that "they had an unction (a prophetic unction or spirit), from the Holy One (Christ, called the Holy One, whose Spirit the Holy Ghost was, and which he sent down); and ye know all things, that is, all things necessary to be known." And afterwards he says, "This anointing, which you have received of him, abideth in you, and ye have no need that any man teach you; but as the same anointing teacheth you all things, and is truth, and is no lie," ver. 27. And he adds, "Hereby we know that we dwell in him, and he in us, because he hath given us his Holy Spirit," chap. iv. 13. And chap. v. 10. asserts, that "he that believeth on the Son of God, hath the witness in himself, that is, the Spirit, which he saith beareth witness," ver. 6. And chap. vi. 7. "For there are three that bear

* Gal. ii. 8.

“ witness, the Spirit, the water, and the
“ blood.”

St. Jude speaks of sensual men, who separated themselves from the christians, as the only kind of men “ who have not the Spirit.” And directs all those he writes to, that “ building themselves up in their most holy
“ faith, they should pray in the Holy Ghost;” which is what St. Paul calls, “ praying
“ with the Spirit.”

And St. James does not only speak of the “ prayer of faith (by which the anointing
“ with oil in the name of the Lord, the
“ elders shall heal the sick); but of the effectual fervent prayer of the righteous, as
“ we translate it (or the inwrought, or inspired prayer of the righteous, as it would
“ be better rendered, *δεήσις δικαίᾳ ἐνεργουμένη*),
“ which availeth much.” And speaks of it, not as a thing peculiar to some few righteous, but common among them.

All which quotations are but agreeable to what our Saviour told the Jews^c, on the last day of the feast of tabernacles, which was the day of an holy convocation, or of a great congregation of the people, when it was the custom of the people to fetch water from Siloam (which St. John says signifies the

^y Jude 19.

^z Ver. 20.

^a 1 Cor. xiv. 15.

^b James v. 14. 15.

^c John xxvii. 37.

foul^d), some of which they drank with loud acclamations and hosannahs (or save-now^e); and some of which they brought for a drink-offering to God, both as a commemoration of the rock that flowed and followed them thro' the wilderness, to relieve their thirst; and also as an offering, with prayers for rain against the following seed-time; when Jesus, observing this solemnity, stood in a convenient place, and, alluding to this rite, cried (aloud) saying, "If any man thirst, let him
 " come unto me and drink (if any man earnestly desire the spiritual water of wise instruction, which, to the souls of all those
 " that pant after it, is a greater refreshment than water is to a thirsty body;
 " let him but be my disciple, and he shall have it). And then adds (nay, he shall
 " not only have it to quench his own thirst, but to communicate to others). He that believeth on me, as the scripture saith, out
 " of his belly shall flow rivers of living waters. Which, the evangelist adds (who
 " wrote this gospel after the accomplishment of this prediction), he spake of the Spirit,
 " which they that believe in him should receive." They that believe, is here an expression of the same force, as all they that believe; for here is no distinction or limitation made. Our Saviour's doing this at the feast

^d John ix. 7.^e Psal. cxviii. 25.

of tabernacles is the more remarkable, because the Jews called the days of the Messiah the feast of tabernacles; and this was the last day of those feasts that preceded our Lord's death, and consequently that preceded the mission of the Holy Ghost; and it is also very observable, that the Jews thought this water a type of the Spirit. And St. Mark speaks in the same general terms when he relates ^f, that after our Saviour had given his commission to the apostles, to go and preach the gospel to every creature; he added, "And these signs shall follow (not only you apostles, in confirmation of the truth of what ye shall preach, pursuant to my command, but) them that believe: In my name they shall cast out devils, they shall speak with tongues, &c." And so likewise our Saviour says ^g, "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father."

When I lay all these facts together, and see that where the apostles had been they always conferred the gifts of the Holy Ghost, and that the members of those churches where they had not been were the only members of churches that seem not to have had them; I can scarce forbear thinking, that this general communication of the Holy Ghost is what

^f Mark xv. 16, 17.

^g John xiv. 12.

John the Baptist referred to, when he told the Jews, that “ he indeed baptized with “ water, but that Christ would baptize them “ with the Holy Ghost and with fire^b.” Which seems to import at least thus much, that as he (John) a witness to Jesus, baptized all that came to him, that believed the kingdom of heaven was at hand, with water; so the apostles, the chosen witnesses of Christ’s resurrection, being first baptized with the Holy Ghost and fire immediately from heaven, should baptize with the Holy Ghost all believers that should come to them, and that had not been first baptized with it in the same immediate manner as themselves (as the rest of the hundred and twenty, Saul, and the first fruits of the devout and idolatrous Gentiles, were). And so our Saviour tells the apostles after his resurrectionⁱ: “ For John “ truly baptized with water, but ye shall be “ baptized with the Holy Ghost and with fire, “ not many days hence.” And that ye here is not restrained to the apostles, we learn from the quotation Peter makes of this prediction of our Saviour, and his application of it to the Holy Ghost’s descending on Cornelius and his house^k; and to this also I think Paul refers^l, though he does not quote the passage quite out. And may not our Saviour

^b Luke iii. 10.^k Ibid. xi. 16.ⁱ Acts i. 5.^l Ibid. xiii. 35.

also

also refer to this in his conversation with Nicodemus, John iii. 5. who comes to him privately, when he tells him (in answer to that which must be supposed to be Nicodemus's question, ver. 7. I see you are a Teacher come from God by your miracles; but pray what is the sum of the doctrine you come to teach?) when he tells him, that "if
" a Man is not born of water, and of the
" Spirit, he cannot enter into the kingdom of
" God." Which perhaps is to say, that "a
" man cannot become a subject of the kingdom that he was going to set up, by private
" instruction, without being openly initiated,
" and making a public profession: and that
" that would not only be by baptism with
" water, which was an actual and public declaration of a change of opinion and manners, and when with the mouth confession
" was to be made; but also by baptism with
" the Holy Ghost, when his kingdom was
" actually come, after his ascension, when
" men would be brought to speak the great
" things of God, as the Spirit should give
" them utterance;" which baptism would be, as I just now said, either immediately, as in the case of those on whom the Holy Ghost came without the intervention of hands; or by the intervention of the hands of some on whom the Holy Ghost had so descended. The expression being general, the occasion on
5 which

which it is spoke, and some passages in the conversation, point this way. For that the general notion that is always included in baptism is initiation, I believe will appear beyond doubt, to him that considers it in any of the three kinds of it mentioned in scripture; in that of water, in this of the Holy Ghost and fire particularly; and most clearly of all in that which our Saviour mentions Matt. xx. 22—24. and Luke xii. 50. For I think baptism cannot possibly be understood in those two last places, in any other sense than the sufferings by which Jesus was to be initiated into his kingdom, and the fulness of power he was to receive upon his going through them. It may be of some use too here to observe, that though John Baptist and Jesus, speaking in the places just now quoted, of the baptism of the Holy Ghost and fire, before it happened, and before it was explained, speak of it in such general expressions, as comprehend both the immediate communication of the Holy Ghost from heaven, and the conferring it by the apostles; yet when the predictions of John Baptist and our Saviour about this baptism were fully explained by the event, then the distinction that was made between them plainly appears; and particularly Heb. vi. 2. which I considered whilst I treated of the immediate descent of the Holy Ghost

Ghost on the first christians among the Jews, and among the devout and idolatrous Gentiles. Nor is this the single instance of general expressions used by our Saviour, which afterwards came to be more distinct and specific.

If, after all this, any one should be of opinion, that the apostles did not confer these gifts on all the believers where they came; I desire he would let me know, by what rule he can prove, or even suggest with any probability, that the apostles governed themselves in conferring these gifts on some where they came, and not on others. They who imagine, that the apostles conferred the Holy Ghost only on the bishops, presbyters, and deacons; or on pastors, teachers, and elders, as a distinct order of men from the brethren or believers, do not read the scriptures with that freedom from the prepossession of modern systems, or modern practice, which becomes the disciples of Christ; much less with that knowledge of the state of things in the times of the apostles, which they must have who will make themselves masters of them. He who reads them without prejudice, and with this previous preparation, will undoubtedly see, that there were many churches without any such orders of men in them. This is owned now by those who contend the most
fiercely

fiercely for such orders^a: and they will see too, that these gifts were conferred on too many to allow them to suppose, that all on whom they were conferred were of the clergy; unless they will make them all of the clergy, and scarce leave them any laymen to exercise them on.

Thus it seems to me, that the gifts of the Holy Ghost were ordinarily conferred by the laying on of the hands of the apostles; and that the apostles laid them on all believers where they came, and on no others. But it appears to me at the same time, that whenever the gifts of the Holy Ghost were conferred by the laying on of their hands, they were conferred in a lower degree: for we do not find, that any of those to whom the apostles imparted the gift of the Holy Ghost by the laying on of their hands, are ever said to be full of the Holy Ghost. They only, as we observed before, seem to have this expression used of them, on whom we either know, or have great reason to think, the Holy Ghost fell without the intervention of hands. And no wonder, that where the apostles laid their hands, there should not be so plentiful a communication of the Spirit; since where they laid on their hands, it was only to confirm particular persons or churches in the faith of

^a See Mr. Dodwell, de Jur. Laic. Sacerd. and Dr. Whitby, on the Cor. and Thess.

the gospel: whereas the Holy Ghost always descended to confirm some things that were to be of universal instruction and importance; or confer gifts on persons that were to be of the greatest use and service to the whole christian church: as will appear upon the least reflection on the only instances which occur of his immediate descent.

However, though the gifts conferred by the apostles were conferred in a lower degree than when the Holy Ghost fell on them; yet I am apt to think, that whenever the apostles conferred such gifts of the Holy Ghost as they could impart, they always prayed that those to whom they were going to impart them might receive them. Our Saviour, who told his disciples, that their heavenly Father would give them the Holy Spirit; adds, that “it should be on their asking it^o.” It is very observable, that the Holy Ghost did not descend on our Saviour till after his praying, on coming out of the water^p. And it is expressly related of Peter and John, that “when they had prayed, they laid their hands on the Samaritans, and gave them the Holy Ghost^q.” And though it is not mentioned in any other case, yet I am strongly inclined to believe, that prayer always preceded; to shew that this great gift came from God, and

^o Luke xii. 13.

^q Acts viii. 15.

^p Ibid. iii. 21.

was dispensed according to his will. And I the rather incline to this, from the laying on of hands, which always accompanied the conferring these gifts; that being a ceremony which always attended solemn blessing and prayer; or, if you please, a solemn prayer for a blessing; as I shall prove in the third Essay. St. Austin, to this purpose, speaking of the apostles imparting the Holy Ghost to the Samaritans, says, *Orabant quippe ut veniret in eos (spiritus sanctus) quibus manus imponebant; non ipsi eum dabant*^r.

There is one thing more concerning these gifts, which very well deserves our notice, namely, that whether they were poured out by God immediately, or imparted by the laying on of the hands of the apostles; yet they were not all distributed to one, nor were they distributed in such measure as the apostles would, or as the christians desired to have them; but differing in kind and degree, according to the grace that was given them; or according to such proportion as God saw fit to give to the several members of the church, for the use and service of the whole body^s; “ For the perfecting of the saints, for the “ work of the ministry, for the edifying the “ body of Christ; that so speaking the truth

^r August. de Trin. lib. xv. cap. 26.

^s Rom. xii. 16. 1 Cor. xii.

“ in love, they might grow up into him in
 “ all things, which is the head, even Christ.
 “ From whom the whole body fitly joined
 “ together, and compacted by that which
 “ every joint supplieth, according to the ef-
 “ fectual working in the measure of every
 “ part, maketh increase of the body, unto
 “ the edifying itself in love :” Thus St. Paul
 tells the Corinthians, all had not the word of
 wisdom, nor all the word of knowledge; all
 did not prophecy, nor had all the ability to
 teach, to exhort, to sing psalms, to pray, to
 interpret; all were not helps or governments:
 but “ God gave some apostles, some pro-
 “ phets, some evangelists, some pastors and
 “ teachers,” according to his own good plea-
 sure; to shew, that all these diversities of
 gifts were not distributed by the will of man,
 “ but by the same Spirit, dividing to every
 “ man severally as he will.” So also the au-
 thor of the epistle to the Hebrews informs us,
 that “ God bore witness to the apostles by
 “ signs and wonders, and with divers mira-
 “ cles and gifts (distributions, *μερισμοῖς*) of
 “ the Holy Ghost, according to his own
 “ will.” Whereby it was still farther prov-
 ed beyond all exception, that the power was
 not of man, but of God.

There were soon false Christs. Did Christ
 send forth true apostles and prophets? There

^t Eph. iv. 12, 15, 16.

^u Heb. ii. 4.

soon arose false prophets and apostles. Did they lay claim to a superiour Spirit? So did the false apostles too. They, and the heretics that succeeded them, vented strange extravagancies about the Spirit, which they pretended to have superiour to the prophets, and very different from one another, as Irenæus, Clemens Alexandrinus, Theodoret, and Epiphanius, inform us. Hence come the phrases of “not believing every spirit, and of trying “the spirits”: and of the Spirit of Christ, “and of antichrist”: the Spirit of Truth, and “the spirit of error.”

This is what I have to offer to explain the teaching of the Holy Ghost. All that I shall say to explain what I mean by the Holy Ghost's witnessing, is, that whenever those who were thus enlightened used the knowledge communicated to them in its various instances and degrees, the Holy Ghost witnessed to the truth of christianity; or gave a proof of the great articles of it, on which all the rest were founded; namely, “that Jesus “of Nazareth was crucified, was risen, and “exalted to be a Prince and a Saviour, to “grant repentance and remission of sins: since “he, according to the predictions of this matter, having received the promise of the

“ 1 John iv. 1.

“ Ver. 6.

“ Ver. 3.

“ Father, had sent down these gifts which
 “ men saw and heard.”

But though the principal business of the Spirit's witnessing was to prove the truth of the great facts of the christian religion, yet it was to serve another end also; namely, to comfort those who had it with the assurance of God's pardon and acceptance. This seems to follow from the very nature of the thing; and to be fairly implied in what Peter says to the Jews, Acts ii. (on their being pricked in the heart by his sharp reproof, and by perceiving the great guilt that was upon them, in having “ slain Jesus of Nazareth, whom God had so highly approved, crying out, in the utmost distress, to Peter and the rest of the apostles, Men and brethren, what shall we do?) Repent and be baptized—and ye shall receive the gift of the Holy Ghost (the pledge of the pardon of this sin, which will draw down God's heavy vengeance on the whole nation, if they do not repent of it); for the promise is to you, &c.” And, indeed, if this had not been implied in saying, “ Ye shall receive the gift of the Holy Ghost,” it could have given them but little consolation under their distress, how much soever it might have witnessed to the truth of the great facts which the apostles testified. But on their understanding what was to be inferred,

“ Acts ii. 33. v. 31, 32.

in

in relation to themselves, from their receiving this gift, they “gladly received the word, “ ver. 41. and eat their meat with gladness, “ as well as singleness of heart; praising “ God,” ver. 46, 47.

When the Holy Ghost was given to the Gentiles, it witnessed the same thing to them. And as there was a greater necessity for the Spirit’s witnessing this with respect to them than to the Jews, it is not barely implied, but strongly insisted on, in relation to them. “ If- “ rael was God’s son, his first-born ^a: to him “ pertained the adoption ^b.” The Israelites were the sons of Abraham according to the flesh, and to them therefore belonged the covenants and the promises; and of them, “ as “ concerning the flesh, Christ came; preach- “ ing to them, that they should repent and “ believe on him.” So that, if they received him, there was no doubt but they would “ become the Sons of God, being born not “ of flesh and blood, or of the will of man, “ but of God ^c.” And that consequently they would inherit the spiritual promises, and certainly enter into the rest that remained for the true Israelites. But the Gentiles had forsaken their heavenly Father, and left his family; and had spent their portion in riotous living: they were afar off, strangers from

^a Exod. iv. 22.

^b Rom. ix. 4.

^c John i. 12, 13.

the covenants of promise, and aliens from the commonwealth of Israel. God had indeed foretold by the prophets, that they should be called in under the Messiah. But the precise time when, and the manner how they should be called, was not revealed. Nor was it understood, that they were to be called into the church without first becoming Jews; or, that then they were to be admitted to equal privileges with the Jews. They might perhaps have some doubt of this themselves; and, like the prodigal, have only hopes to be as one of the hired servants. But whatever they thought, this was one of the most radic-
 ated notions of the Jews; who could scarce by any means be brought to think, that the Gentiles were to be received into the family and household of God on any terms whatsoever, and were generally very highly incensed at the very thoughts of it. They counted them all, even the devout men among them, unclean; and not so much as fit to be conversed with^d. Therefore God found it necessary, on their first conversion, “to bear them wit-
 “ness, by the Holy Ghost, that he had pu-
 “rified their hearts by faith^e; which aston-
 “ished as many of the circumcision as went
 “with Peter to Cornelius; who took it, that
 “the promise of the Spirit was theirs, and
 “their childrens, and the Jews that were

^d Acts xi. 3.^e Ibid. xv. 8, 9.

“ afar

“ afar off; but little imagined, what they now
 “ saw, that on the Gentiles also should be
 “ poured out the gifts of the Holy Ghost.
 “ And thus the Spirit witnessed with their
 “ spirits, that they also were the children of
 “ God; and the spiritual seed of faithful
 “ Abraham; on whom the great blessing of
 “ the Spirit was to come ^f.” And so it also
 was among such of the Romans as had it ^g;
 and could not but shew the rest who had it
 not (no apostle having been then among
 them), that the Gentiles were as capable of
 receiving it as the Jews, since great numbers
 of the Gentiles had received it; and therefore
 they might also, especially since he told
 them, “ that when he should come unto
 “ them, he should come to them in the ful-
 “ ness of the blessing of the gospel, and im-
 “ part some spiritual gift to them, whereby
 “ they might be farther established.” This
 was in them the Spirit of adoption ^h; a full
 proof that they were sons (since the Spirit was
 only promised to the seed or children of Is-
 rael ⁱ; that is, the spiritual seed of Israel; such
 who like him had power with God, and could
 prevail; and since they had the Spirit of God
 their Father, and the Spirit of Christ Jesus
 his Son, their great elder Brother); and assur-
 ed them of the love of God, which was thus

^f Gal. iii. 14.

^h Gal. iv. 5—8.

^g Rom. v. 11.

ⁱ Isa. xlv. 2, 3.

“ shed abroad in their hearts by the Holy
 “ Ghost ^k.” And as it gave them full confidence towards God, enabling them to call him Abba Father ^l; so it likewise was a full demonstration, that if “ they were sons, they
 “ were heirs, heirs of God, and joint-heirs
 “ with Jesus Christ. It was in them the
 “ earnest of their inheritance, until the redemption of the purchased possession ^m;” or, in fewer words, “ the earnest of the Spirit,” as it is called in other places ⁿ; and which, for the same reason, under another metaphor, is called, “ the seal of the Spirit ^o; in whom
 “ also, after ye believed, ye were sealed with
 “ that holy Spirit of promise” (the Spirit being the promise of the Father, Isa. xlv. 4. Joel ii. 28. and so called Acts i. 4. ii. 33—39. referring to Luke xxiv. 49. and to John xiv. 26. and xv. 26. where Christ promises the Spirit as the Person that was to supply his absence; as he also does chap. xiv.); and ver. 30.
 “ Grieve not the Holy Spirit, whereby ye
 “ are sealed unto the day of redemption.” This shews us the reason why this witness, earnest, and seal of the Spirit, is never used in relation to the Jewish, but always to the Gentile believers, particularly by Paul their great apostle (as appears by the epistles them-

^k Rom. v. 5.

^m Eph. i. 14.

^o Eph. i. 13.

^l Ibid. viii. 15.

ⁿ 2 Cor. i. 22. v. 5.

elves,

selves, in which this witness, earnest, and seal of the Spirit, are mentioned; and the manifest context of those parts of the epistles where these passages occur); in order to satisfy them, as well as the Jewish believers, in the fullest manner, that they (Gentiles) who were sometimes afar off, were now brought near, and “were all become the children of God in Christ Jesus^p,” and admitted to equal privileges with the Jewish believers, without any of the works of the law: which point he labours, and couches under several beautiful metaphors, in several of his epistles to the Gentile believers.

It is very much to our present purpose, and will farther explain and prove what I have said on the witness of the Spirit in the sense I am now considering it; to observe, that as the gifts of the Holy Ghost were only given to true believers, so they might be excited and stirred up, or increased in them; or else Paul’s advice to the Ephesians, “to be filled with the Spirit^q”; and to Timothy, to stir “up the gift that was in him^r,” would have been given in vain. The way by which the Ephesians were to be filled with it, St. Paul plainly hints in the verses immediately preceding, was “to have no fellowship with the
“unfruitful works of darkness, but to re-

^p Gal. iii. 26.

^q Eph. v. 18.

^r 2 Tim. i. 6.

“ prove

“ shed abroad in their hearts by the Holy
 “ Ghost ^k.” And as it gave them full confidence towards God, enabling them to call him Abba Father ^l; so it likewise was a full demonstration, that if “ they were sons, they
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^k Rom. v. 5.

^m Eph. i. 14.

^o Eph. i. 13.

^l Ibid. viii. 15.

ⁿ 2 Cor. i. 22. v. 5.

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selves, in which this witness, earnest, and seal of the Spirit, are mentioned; and the manifest context of those parts of the epistles where these passages occur); in order to satisfy them, as well as the Jewish believers, in the fullest manner, that they (Gentiles) who were sometimes afar off, were now brought near, and “were all become the children “of God in Christ Jesus^p,” and admitted to equal privileges with the Jewish believers, without any of the works of the law: which point he labours, and couches under several beautiful metaphors, in several of his epistles to the Gentile believers.

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^p Gal. iii. 26.

^q Eph. v. 18.

^r 2 Tim. i. 6.

“ prove

“ prove them; to be vigilant and circum-
 “ spect; to redeem the time; not to be un-
 “ wise, but understanding the will of the
 “ Lord.” And that Timothy might stir
 up the gift that was in him, he was to be
 bold and courageous in preaching the gospel,
 notwithstanding the persecutions which at-
 tended it^t; or, as St. Paul says in the parallel
 place^u (where he bids Timothy “ not ne-
 “ glect the gift that was given him”); he was
 to “ give attendance to reading, to exhorta-
 “ tion, to doctrine, to meditation; to give
 “ himself wholly up to his work, and to take
 “ heed to himself, and to his doctrine.” In a
 word, the way to excite or increase these gifts,
 was to be holy and useful, to employ them
 faithfully and diligently for the service of the
 church; and then “ to him that had should
 “ be given.” So Philip and Barnabas, who
 were full of the Holy Ghost, were good men,
 and full of faith also^w. On the other hand,
 a man might neglect the Spirit, and grieve
 it, and at last entirely quench it. He might
 neglect the gifts of the Spirit, by not being
 eminently holy and useful; by being proud of
 these gifts, using them for ostentation, and
 despising others. He might grieve the Spirit
 by any of the vices which St. Paul dehorts the

^t 2 Tim. i. 11—19.

^u 1 Tim. iv. 14.

^t Ibid. ver. 6. 8.

^w Acts vi. 3. 5. xi. 24.

Ephesians from *; or by any other vices whatsoever; till at last, by forsaking the way of truth and righteousness, he might entirely resist, do despite to, or quench and extinguish it. I have already observed, that it is highly probable, that the phrase “ of not quenching the Spirit ” (τὸ πνεῦμα μὴ σβέννυτε) alludes to the cloven tongues as of fire, in which the Holy Ghost descended; and in which I apprehend it always fell, where it fell without the laying on of hands. I cannot but observe here, that the word we translate “ stir up the gift,” 2 Tim. i. 6, 8. ἀναζωπυρεῖν, has evidently the same allusion, signifying to stir or blow up fire, as the other word, σβέννυτε, signifies to put it out.

The second thing I undertook, was to shew “ the necessity of this teaching and witnessing of the Spirit in the first settlement of the christian religion.” Now what St. Paul asserts of some of the greatest of these gifts, will be found to be true of all of them, at the first settlement of christianity (on a close inspection of them), that they were all very properly and necessarily given “ for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of

* Eph. iv. 25—32.

† Acts ii. 2.

“ God,

“ God, unto a perfect man, unto the measure
 “ of the stature of the fulness of Christ : that
 “ we henceforth be no more children tossed to
 “ and fro, and carried about with every wind
 “ of doctrine, by the sleight of men, and
 “ cunning craftiness, whereby they lie in
 “ wait to deceive : but, speaking the truth in
 “ love, may grow up into him in all things,
 “ which is the head, even Christ ; from
 “ whom the whole body fitly joined together
 “ and compacted by that which every joint
 “ supplieth, according to the effectual work-
 “ ing in the measure of every part, maketh
 “ increase of the body, unto the edifying itself
 “ in love,” Eph. iv. 12—17. For that St. Paul
 speaks in this place of the several gifts of the
 Holy Ghost, and not of the several ministers
 of the church ; or, if you will, not of the
 officers of the church, but of the gifts that
 filled them, or fitted and qualified them for
 their work or office, is plain from the con-
 text ; which speaks of gifts from ver. 7. re-
 peats the same thing, ver. 8, 10 ; where St.
 Paul also says, that “ he that descended is the
 “ same also that ascended up far above all
 “ heavens, that (there receiving the fulness of
 “ power), he might fill all things (or all his
 “ members) with the proper measure of the
 “ gift of Christ. And he then gave gifts,
 “ which fitted some of these members of his
 “ body to be apostles, some to be prophets,
 “ some

“ some to be evangelists, and some to be pastors and teachers.” And that these are distinct gifts only, but not distinct officers, is evident from this farther consideration, that the same persons were sometimes apostles, prophets, and teachers; as particularly may be seen in Paul and Barnabas, who were both of them reckoned among the prophets and teachers in the church of Antioch, when the Spirit said, “ Separate me them to the work “ (that is, of apostles of the Gentiles) to “ which I have called them.”

Now as Moses, who was king in Jeshurun, and who had the Spirit of wisdom, found it necessary to appoint the princes of the twelve tribes captains of thousands, captains of hundreds and fifties, of the children of Israel; so Christ, as the King of his church, after the conquest he obtained over death, and him that had the power of death, by his being declared at the resurrection the Son of God, or Heir of all things; and having, at his triumphant ascension into heaven, and his solemn investiture into all power, by sitting down at the right-hand of God, all authority put into his hands, gives these gifts to qualify apostles (who were compared to the princes of the twelve tribes^a), prophets, evangelists, teachers, &c. to publish, spread, and confirm his kingdom in the world. And that each of

^a Acts xiii. 1, 2.

^a Matt. xix. 28.

these

these gifts in particular was highly necessary and useful to found and build up the christian church at first, will be evident from considering the circumstances of things then, and how these gifts were suited to them. Let us therefore, abstracting entirely from the present state of things in the church, put ourselves exactly in the circumstances of those times.

To do this, we must suppose twelve illiterate fishermen, and others, in all a company of men and women of about an hundred and twenty, who, from the opinion they had of Jesus of Nazareth, as the great Prophet, and temporal King of the Jews, became his disciples, from a well-disposed temper of mind; but who had yet scarce learnt any thing from him, concerning the true design of his coming into the world, on account of the strong prejudices and preconceptions they laboured under; and they also expected, that he would restore the kingdom to Israel, not only before his death, but after his resurrection; though willing to wait his time for it. We must then consider them in the condition they were when they saw their great Lord and Master leave them; and were told by angels, that he was not to return to them any more. And what inclination can we imagine must they have had to go and witness his resurrection, or his being taken up out of their sight, to the

the Jews? All that we can expect from them is, to find them, as we do^b, “assembled together in their upper room, where they used to meet (soon after Christ’s resurrection), with the doors shut, for fear of the Jews^c,” in order to converse with one another. But can we expect that they should go and testify this to their countrymen, in hopes to persuade them of the truth of it? those, who were so far from believing on him in his life-time, as to have put him to death! who had hired men to say, that when the guards slept about his sepulchre his disciples had stolen him away! and were fully determined to pursue them as cheats and deceivers? This was what our Saviour himself did not expect from them. All that he required was, that they should become his witnesses, after they “had received power by the Holy Ghost’s coming upon them^d,” or, as he expresses it in another place, after they had received “a mouth and wisdom from him, which their adversaries should not be able to gainsay or resist^e.”

They seem therefore to have kept still together in their upper room, till (according to the sign our Saviour had given them of the Holy Ghost, “by breathing on them^f), they

^b Acts i. 13.

^d Acts i. 8.

^f John xx. 22.

^c John xx. 19.

^e Luke xxi. 15.

“ heard the sound from heaven, not of a
 “ mighty rushing or violent wind, but *as of*
 “ a mighty rushing wind, filling all the
 “ house;” or a gentle breeze (such as our Sa-
 viour had prefigured by breathing on them;
 which was to prefigure to them, that their
 sound or voice, though gentle, should yet be
 strong and powerful enough to go through
 the world, and that nothing should be able
 stop the course of it), and immediately find
 that the Holy Ghost falls on them. Where-
 upon Peter stands up with the eleven, and
 lifts up his voice (speaking with courage and
 energy), and says unto the whole multitude
 that was come together^g, “ Ye men of Ju-
 & dæa, and all ye that dwell at Jerusalem,
 “ be this known unto you, and hearken to
 “ my words^h. And then also with many
 “ other words did he testify to them” the
 miracles Christ wrought in his life-timeⁱ,
 his resurrection^k, his ascension, and shedding
 down, and their receiving of, the Holy Ghost^l.
 Thus indeed Peter on receiving the Holy
 Ghost speaks to the Jews. But can it be
 imagined, he would ever have thought it his
 duty to go to the proselytes of the gate, and
 testify to them? Or would Paul have thought
 it his, to go and testify to the idolatrous

^g Acts ii. 6.

ⁱ Ver. 22.

^l Ver. 33.

^h Ver. 14.

^k Ver. 24.

Gentiles?

Gentiles? Or would either of them have had the courage to do it, if they had not had an exprefs revelation, and instruction fo to do?

But what fuccefs could have attended the boldeft and cleareft testimony to the truth of thefe facts, if the apoftles had not been furnifhed with other gifts of the Spirit? The multitude had heard our Saviour, feen his miracles, felt the benefit of his cures; and yet, “who believed his report, and to whom “was the arm of the Lord revealed!” The Jews, to whom they were to testify thefe facts, were highly prejudiced againft the witneffes and their testimony. The witneffes were illiterate men, all of them of Galilee, that defpifed part of Palestine^m, and the chiefeft of them fifhermen there. The manifold tendency of their testimony was, that the gospel of Chrift was to do that which the law could not do, in that it was weak. The Jews knew that God fpake by Mofes: they were bigotted to his law to the higheft degree. As it came from God, it had been long continued among them, and was futed to their low and carnal apprehenfions of things. They were likewise impatiently defirous of being releafed from the Roman yoke by a temporal deliverer; and either difbelievers of a future ftate, and immoderately fet on

^m Acts ii. 7.

the pleasures and honours of this life, or fond of the interpretations and traditions of the elders, which were agreeable to their immoral and superstitious dispositions. The Gentile world had been long settled in idolatry and polytheism; which not only allowed, but sanctified those lusts, to which human nature is most addicted; gluttony, drunkenness, and all kind of impurity; and which do not bring all those great inconveniences directly and immediately on societies, that, without much reflection, might have served to awaken them, and restrain them from them; as the diabolical vices (or inhuman piety, as the incomparable Mr. Hales calls it), do. To make such men as these hearken and attend, there must be something new and uncommon to strike them. Nothing could do that like hearing the ignorant and illiterate speak to people of fifteen or sixteen different countries, their own language in perfection. And besides, when they went to the idolatrous Gentiles, they must speak in their respective tongues, or they could not be understood.

But when they spoke, and were attended to, they were not only to testify to Jews and Gentiles the great facts of christianity, that Jesus of Nazareth, who was dead, was risen again, and ascended (he having appeared to them often, and conversed with them after his resurrection; and they having seen him

ascend gradually, so as that they could not be mistaken, till a cloud of glory took him out of their sight; and having also received these gifts from him after his ascension). But they were to prove, that their testimony, concerning these facts, was true. What could prove this so fully as these gifts of the Holy Ghost? As we shall see more clearly under the fourth head; where we shall consider the superiority of the witness of the Spirit to all the other witnesses of the truth of the christian religion.

But if they had, by these gifts of the Holy Ghost, convinced the Jews and Gentiles of the truth of these facts, they had then indeed persuaded them to be christians: but that must have been the utmost they could have done, if they had not received "the word of wisdom," as well as the other gifts of the Holy Ghost; and thereby have been able not only to have witnessed to these facts of christianity, but to have taught the whole christian scheme, in its full extent and latitude (shewing, that "Jesus of Nazareth was raised up to sit on David's throne, by being made " Lord and Christ " "); and to have proved it to the Jews by pertinent quotations out of the Old Testament: as Peter does in his discourse. But how could they have done this, if the Holy Ghost had not also given them "the

^a Acts ii. 30. 36.

“ word of knowledge,” any more than they could have taught the christian scheme without the word of wisdom? For whatever our Saviour had said to them in his life-time, or during the forty days he abode with them after his resurrection; it is plain, they did not understand the nature of his spiritual kingdom, or the meaning of the prophecies which related to it; since, after all that conversation, they asked him, “ Whether he “ would at that time restore the kingdom to “ Israel °?” And our Saviour thought them yet so incapable of bearing his instructions about the true nature of his kingdom, that he does not see fit fully to correct their mistake; but gives them an answer that might yet leave them some room to expect it. For whilst he gently reproves them for going so far as to ask, whether “ he would *at that time* restore “ the kingdom to Israel? (for it was not for “ them to know the times and the seasons, “ which the Father had put in his own power”). And whilst he gently leads them into some farther notions about his kingdom, by insinuating to them, that was to be introduced by their witnessing: yet he uses words, that might not quite preclude all their hopes of a temporal kingdom, though they were such as might lead them to think, it was to be begun by their witnessing to him.

° Acts i. 6.

For he tells them, that “they should receive
“ power after that the Holy Ghost was come
“ upon them^p.” So that if the Holy Ghost
had not, after our Saviour’s ascension, given
them the word of wisdom and knowledge,
they would have had little more to say, than
to give their witness to the great facts of
christianity: whereas they were not only to
lay the foundation, and bring men to the
truth, by witnessing to those facts; but they
were to “build up believers in their most
“ holy faith:” they were not only to plant,
but to water; and make christians “grow in
“ grace, and in the knowledge of Jesus
“ Christ; so as that they might be able to
“ comprehend with all saints, what was the
“ height, the depth, the length, and the
“ breadth of the love of God in Christ Jesus
“ the Lord; and become fruitful in every good
“ word and work.” They were not only to
teach this doctrine, and confirm it to the
Jews, by places of the Old Testament; but
it was necessary that they should be able to
remove all the scruples which might arise in
the minds of the well-disposed, by mistaking
the true sense and meaning of the law and the
prophets. And therefore they were farther,
by the word of knowledge, fully to under-
stand all the mysteries hid in them. They
were also to be able to oppose gainfayers,

^p Acts i. 8.

especially when they would endeavour to pervert the well-disposed from the right ways of the Lord. And as the Jews dealt much in allegory, perhaps God saw fit, that some of the disciples should have a skill communicated to them, to turn those allegories against the Jewish, and in favour of the Christian religion. And how was it possible for ignorant men, in a great measure uninstructed by Jesus whilst he was on earth, to have done all this without previous instructions, and long preparations of art and learning (and which could not in many instances have at all availed), but by the teaching of the Holy Ghost? Would any of the apostles, who were all Jews, and full of Jewish prejudices, ever have preached the gospel to the devout Gentiles, whom they thought it even unlawful for them to go to, if Christ had not commanded Peter to think those no longer common whom he had cleansed? Or would Paul have gone to the idolatrous Gentiles, if Christ had not ordered him to depart far away to them, "to open their eyes, and to turn them from darkness to light, and from the power of sin and Satan unto God."

As there were but twelve apostles of the circumcision, and their company; and afterwards two apostles of the uncircumcision; how could the christians have been built up in their most holy faith, if God had not pointed

pointed out by the prophets, some persons for stations of eminent and extensive usefulness in the church, especially considering its tender state; its numerous members; their more numerous weaknesses and infirmities; and its yet more numerous enemies; and the great care and prudence that was necessary, on all these accounts, to direct those who had such stations of general and extensive service in it?

And how necessary was an ability to try the spirits, when the revelations of the Spirit were not completed, and they furnished with but few, if any, of them in writing, by which they might try others; and when there were so many seducers and deceivers, false prophets, false apostles, and false brethren, already lying in wait to draw them aside with pretended revelations, with all signs and lying wonders: and when the devil was to transform himself into an angel of light, so as, if it were possible, to deceive the very elect?

When they were made christians, and well instructed in the kingdom of God, they were to assemble themselves together for public worship. In all such assemblies there must be discourses, prayers, and praises, by singing hymns, &c. And it was particularly necessary, that some who had learned the christian scheme from the apostles, might con-

tinually instruct the first christians in it; and that considering the peculiar difficulties they had to encounter, from the customs of the whole world about them lying in wickedness, and the persecutions they felt and apprehended, that some should stir them up to perseverance in their profession; often support their spirits, whilst they continued stedfast; and reprove and admonish those who were fallen. But who was then sufficient for these things, among illiterate men, without the gospels, acts, or epistles in their hands, and prepared by no art or learning, or previous practice? and without any liturgies, homilies, psalms, and hymns, set to tune and metre, which have since obtained? if those could be supposed to have answered these purposes. What strange confusion, disorder, and indecency must there have been in public worship, if the Spirit had not, by his gifts, made some of these unlearned men apt to teach what they had learnt from the apostles; others apt to exhort, to reprove, to comfort, to admonish? if others had not been enabled to pray, and sing by the Spirit, and others to interpret, in case the Spirit moved any one, for wise reasons, to perform any of these actions in an assembly in an unknown tongue?

And what confusion must there have been in an assembly, among a great number who had these gifts of the Spirit, if there had not been

been some persons to preside, and direct who should exercise them, and in what manner and order they should do it?

Let any one but consider the state of the clergy at the Reformation, though they were men that had been educated in schools and universities, and had had leisure and opportunity for reading, conversation, and reflection; and but think with themselves, what their public performances in christian congregations would have been, if they had not had liturgies, and homilies, and psalms in tune and metre; and they will easily see in what disorder and confusion public worship must have been among the first christians, whose apostles were fishermen, had it not been for these gifts of the Spirit.

What irregularities must there be supposed not only in the performance itself, and in the ordering of public worship, but in conducting all matters that relate to an assembly of men and women, where there was no sort of coercive power, but among those where the apostles were present, or could be sent to, and that in such multitudes as were suddenly converted; if some persons had not been inspired with prudence, among a body raw and unexperienced in all arts of government, and unacquainted with the passions of mankind, to propose proper methods on every occasion? And if the body itself had not been endued
with

with prudence, to judge them to be expedient, and with humility to comply?

What would become of the poor of some of those great assemblies, notwithstanding the community of goods, unless the Holy Ghost had filled some of the first disciples with wisdom, to distribute out of that community, such allotments as might be sufficient for the necessities of the saints, might be equal among them, and free from any complaint of partiality or neglect? for this required a degree of knowledge and prudence vastly superiour, not only to men unacquainted with the great business of the world, but to those the most practised in it.

What could have become of the several churches, unless the apostles had had persons inspired with great prudence in that age, to send to make enquiries of the conduct of those churches, where they could not stay themselves, to make reports to them; and to settle fully what they themselves had not time to finish and complete, on receiving such fresh directions from the apostles, from time to time, as the case of those churches respectively required?

And what would have become of the churches on particular and extraordinary occasions, without some of these particular and extraordinary gifts? What, for instance, would have become of all the christians in Judæa

on the dearth, if Agabus had not foretold it that so the christians at Antioch might contribute the more liberally to their support, and thereby at the same time lay a foundation for a better union between the Jewish and Gentile christians? Or what would have become of the community of goods, if Peter had not discerned and punished the hypocrisy of Ananias and Sapphira, and thereby prevented the people from joining themselves to the first christians, only in order to partake of that community?

Finally, As the first christians stumbled extremely at several things which afforded dark and gloomy prospects: particularly the grievous persecutions they underwent; the corruptions they saw creeping into the church by some of its own members, by God's ancient people the Jews rejecting the gospel, and being cast off by God for it; from all which, they might apprehend its speedy and total destruction; and the mistakes they made about some of the apostolical predictions; what doubts and despondency might hereupon have arisen in their minds; and how might these have been improved by the seducers, to make them apostatize; if it had not been revealed to the apostles, and by them to the church, that the kingdom of Christ was to continue in spite of all opposition; that he was to reign till all his foes were made his footstool;

footstool; or till he should deliver up the kingdom to the Father, and God should be ALL in ALL? That indeed the Jews should be destroyed and dispersed; that grievous offences, heresies, and corruptions should take place; that there should yet be a worse state of the church, when the civil power should no longer let or hinder it; and when such power should get into the church, as would bring idolatry and vice into, and make them a distinguishing part of it: and yet that the church should recover from this corrupt state in a great degree; and that at last the Jews should be restored to God's favour, and the fulness of the Gentiles should be brought in, and all Israel should be saved?

Add to all this, that as each of these gifts was necessary to lay the first foundations of christianity; or to build up christians in their most holy faith; to establish them fully therein; to support and comfort them under a great many melancholy appearances; to manage their devotions and affairs; to relieve their necessities; and to be attentive to the concerns not only of one or two assemblies, but of all the churches; and especially on some extraordinary occasions: so each of these was a great confirmation of the truth of the christian religion.

It will by no means become the limited capacities of mortal men, to say, that Christ, "in

“ in whom are hid all the treasures of wisdom and knowledge,” could not have taken other methods to instruct his disciples, and propagate his truth in the world. Nor can it be imagined, that he could not have found means in particular to have communicated all necessary degrees of knowledge to his disciples, whilst he had been upon earth. And what were all his reasons for not taking that method, or for taking any other, or this in particular, can perhaps be only understood fully by beings of superiour capacities to ours. Perhaps the reasons of this conduct may have too great a compass for our short and narrow views; or perhaps, at another time, all this scene, or at least a much greater part of it, as well as other beautiful and amazing discoveries, may open themselves to us, by God’s blessing, on our more diligent and impartial enquiries; or, at least, when we arrive at the land of light and vision, and shall “ see as we “ are seen.” But the scriptures, when they are carefully considered, seem to lead us into these reasons of our Saviour’s not teaching his disciples the nature of his kingdom, whilst he was upon earth, but by the Spirit, after he was gone to heaven:

1. That during the three years he conversed with them on earth, they were not able to bear his full instructions, without being shocked, and made very uneasy by them, on
account

account of their narrow and shallow minds, and which were in a manner wholly filled with Jewish prejudices. Truth was therefore to be let into them by such degrees as they could easily receive. And whilst they preserved a teachable temper, their great Master bore with all their ignorance and weakness: herein at the same time becoming such an example of tenderness, gentleness, patience, and prudence, as was highly fit for them who were to be the teachers of the world to copy after.

2. That from the doubts they had about our Saviour's resurrection (arising from the ignorance in which he left them, and the prejudices they still had about the nature of his kingdom, and the true design of his coming into the world), their testimony might carry the greater force along with it.

3. That by letting all this light in upon them at once, soon after he had left them, he might entirely comfort them under his absence (which must needs have given the greatest shock to them, and the greatest check to their proceeding in their work), and so remove the great obstruction that his death must have given, whensoever it had happened, to the spreading the gospel, and thereby open a free course for it.

4. That now they were prepared to receive his instructions, he might, by the Spirit, so fill

fill their whole souls with the full knowledge of them, as to give the apostles the highest satisfaction about their truth and expediency, and to dispose them, with the greatest industry, zeal, and boldness, to bear all fatigues, and run all hazards, in publishing those instructions to the world.

5. That all the matters of fact, which they were to testify, might be finished; and so their testimony might become complete at once; and that the proof, which was to be given to the truth of their testimony by the Spirit, might relate to all the matters they were to testify: which it could not do, till Christ's crucifixion, resurrection, and ascension, had taken place.

6. That by their assurance, boldness, and activity, but especially by this amazing concurrence of spiritual and intellectual prodigies, beautifully suited to evidence the last dispensation of light and knowledge, they might overbear all the resistance that should arise from the ignorance, prejudice, and lusts of men; and from the worldly powers that should oppose them in the testimony they gave of the great facts they attested, and the doctrines they built upon them.

7. That this success might attend Christ's state of exaltation to the right hand of power, and be the first act of his royalty; to which it was suited with the greatest beauty and proportion:

portion; whereas it would have been altogether unsuitable to his state of humiliation, and inconsistent with the whole design, and every circumstance of it.

8. That by the amazing success that attended their teaching and testimony, a fresh and convincing proof of the truth of christianity might be furnished to the following ages of the church. I flatter myself, that these reflections will meet with the approbation of those who have considered human nature, what I have offered in this Essay, and several hints in scripture, untouched perhaps, or unpursued by me.

The third thing I undertook was to prove, “that the Spirit did thus teach and witness in the first settlement of the christian religion.” But I have been forced to anticipate myself in a very great measure on this head: since every text which I have brought to explain the teaching and the witness of the Spirit; or to shew that the Spirit fell down in those five instances I have mentioned, and that the apostles conferred it wherever they came; and that these gifts were used by those who had them, is a full proof that there was such a teaching, and such a witnessing of the Spirit. Yet as that proof may be set in a stronger light, and as some farther evidence may be brought, that the Spirit thus taught
and

and witnessed; I will endeavour to lay it all together, in order to obviate all cavils and objections that may be made against it: it being so capital a point in the christian religion. David foretells^a, in the prophetic stile, "Thou hast ascended on high; " thou hast received gifts for men, yea, " for the rebellious also, that the Lord " God might dwell among them." Isaiah also, speaking of Jacob and Israel, says, " I " will pour water upon him that is thirsty, " and floods upon the dry ground; I will " pour my Spirit upon thy seed, and my " blessing on thy offspring:" and afterwards, " And all thy children shall be taught " of God." Jeremiah also prophecies of the days of the gospel^c: " Behold the days " come, saith the Lord, that I will make a " new covenant with the house of Israel, and " with the house of Judah: not according to " the covenant that I made with their fathers, " in the day I took them by the hand to bring " them out of the land of Egypt (which my " covenant they brake, although I was an husband to them, saith the Lord): but this shall " be the covenant that I will make with the " house of Israel, after those days, saith the " Lord: I will put my law in their inward " parts, and write it in their hearts, and will

^a Psal. lxxviii. 18, 19.

^b Ibid. liv. 13.

^c Isa. xliv. 2, 3.

^d Jer. xxxi. 31—35.

“ be their God, and they shall be my people.
 “ And they shall teach no more every man
 “ his neighbour, and every man his brother;
 “ saying, Know the Lord: for they shall all
 “ know me from the least of them unto the
 “ greatest of them, saith the Lord; for I will
 “ forgive their iniquity, and will remember
 “ their sin no more.” Joel likewise prophe-
 cies: “ And it shall come to pass afterwards,
 “ that I will pour out my Spirit upon all
 “ flesh; and your sons and your daughters
 “ shall prophecy, your old men shall dream
 “ dreams, and your young men shall see vi-
 “ sions: and also upon the servants, and upon
 “ the hand-maids, in those days will I pour
 “ out my Spirit.”

John Baptist, Christ's forerunner, being
 sent to by the sanhedrim, to know if he was
 the Messiah; “ confessed and denied not: but
 “ confessed, I am not the Christ, but his
 “ forerunner.” But withal told them, “ that
 “ Christ was standing among them;” and
 the next day said to them, “ Behold the
 “ Lamb of God!” pointing to him. “ And
 “ he bare record, saying, I saw the Spirit
 “ descending on him like a dove; and it
 “ abode upon him: and I knew him not.
 “ But he that sent me to baptize with water,
 “ the same said unto me, Upon whom thou
 “ shalt see the Spirit descending, and remain-
 “ Joel ii. 28, 29.

“ ing

“ing on him, the same is he which baptiz-
 “eth with the Holy Ghost;” giving this as
 the distinguishing character of the Messiah^w;
 which probably is as if John Baptist said, “I
 “knew not that he was to baptize with the
 “Holy Ghost, and with fire. But he that
 “sent me to baptize with water, said unto
 “me, Him that thou shalt see baptized with
 “the Holy Ghost and with fire, he it is who
 “is to baptize others with the Holy Ghost
 “and with fire.”

The material part of this record the three
 other evangelists give us. For Matthew says
 of John Baptist^x, “I indeed baptize you with
 “water unto repentance; but he that com-
 “eth after me is mightier than I, whose
 “shoes I am not worthy to bear: he shall
 “baptize you with the Holy Ghost and with
 “fire.” And Mark says of him^y, “I indeed
 “have baptized you with water, but he shall
 “baptize you with the Holy Ghost.” And
 Luke says^z, “John answered, saying unto
 “them all, I indeed baptize you with water;
 “but one mightier than I cometh, the latch-
 “et of whose shoes I am not worthy to un-
 “loose, he shall baptize you with the Holy
 “Ghost and with fire.” Here is then John
 Baptist, a prophet, and greater than all the
 prophets, recorded by all the evangelists, to

^w John i. 20. 29. 32, 33.

^x Matt. iii. 11.

^y Mark i. 8.

^z Luke iii. 16.

have declared, when he was asked by a competent authority, whether he was the Messiah, in prejudice to himself, that he was not; but that Jesus was, and that God had revealed it to him, that he was the Messiah, who was to be anointed with the Holy Ghost, by a certain sign which he saw happen to Jesus; and that he was the person who was to "baptize with the Holy Ghost and with fire." Our Saviour himself (that they should have a full proof that the Son of man came down from heaven, by having a full proof afterwards that he was ascended to heaven, whence he came^a; namely, as he adds, "It is the Spirit that quickeneth"); before he left the world, tells the people, that "he that believeth on him, as the scripture saith, out of his belly shall flow rivers of living water;" which, says St. John, "he spake of the Spirit, which they that believe on him should receive, after he was glorified." And Jesus tells his disciples just before he left the world^b, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father." And^c, "If ye shall ask any thing in my name, I will do it. And I will pray the Father, and he shall give you another

^a John vi. 33—63.

^b John xiv. 12.

^c Ver. 16, 17.

"Comforter,

“ Comforter, that he may abide with you
 “ for ever; even the Spirit of Truth, whom
 “ the world cannot receive, because it seeth
 “ him not, neither knoweth him: but ye
 “ know him; for he dwelleth with you, and
 “ shall be in you.” And says^c, “ These
 “ things have I spoken unto you, being yet
 “ present with you: but the Comforter, which
 “ is the Holy Ghost, whom the Father will
 “ send in my name, he shall teach you all
 “ things, and bring all things to your re-
 “ membrance, whatsoever I have said unto
 “ you.” ^d “ But when the Comforter is
 “ come, who is the Spirit of truth, which
 “ proceedeth from the Father, he shall testify
 “ of me: and ye also shall bear witness, be-
 “ cause ye have been with me from the be-
 “ ginning.” Our Saviour adds^e, “ Never-
 “ theless, I tell you the truth, it is expedi-
 “ ent for you that I go away; for if I go not
 “ away, the Comforter will not come unto
 “ you: but if I depart I will send him unto
 “ you. And when he is come, he will re-
 “ prove the world of sin, and of righteous-
 “ ness, and of judgement. Of sin, because
 “ they believe not on me. Of righteousness,
 “ because I go to my Father, and ye see me
 “ no more. Of judgement, because the prince
 “ of this world is judged. I have yet many

^c John xiv. 25, 26.

^d Ibid. xv. 26.

^e Ibid. xvii. 7—15.

“ things to say unto you, but ye cannot bear
 “ them now : howbeit, when the Spirit of
 “ Truth is come, he will guide you into all
 “ truth ; for he shall not speak of himself,
 “ but whatsoever he shall hear, that shall he
 “ speak, and he will shew you things to
 “ come. He shall glorify me, for he shall
 “ receive of mine, and shall shew it unto you.
 “ All things that the Father hath shall be
 “ mine ; therefore said I, that he shall take of
 “ mine, and shall shew it unto you.”

Mark likewise tells us, that Christ assured his disciples after his resurrection^f, that among other signs that should follow them that believed in his name, they should “ speak with tongues.” Mark mentions no other gift of the Holy Ghost, that being the most shining gift, or the greatest sign, and the most adapted to convince unbelievers, though not the most edifying to the church ; as St. Paul fully determines the case^g : being as he expressly says, for “ a sign to them that believe not.” And speaking with tongues may fairly include, “ the great things of God ” they were to teach (or the illumination of their minds), as well as the strange tongues in which they were to utter them. And St. John says, that “ Jesus breathed on them, “ and said, Receive the Holy Ghost ; ” that is, “ As I prefigure my death and resurrection

^f Mark xvi. 17.

^g 1 Cor. xiv. 22.

“ to you by proper signs and tokens ; so I do
 “ now the gift of the Holy Ghost, by my
 “ breathing on you.” By breathing into
 man’s nostrils man becomes a living soul.
 By my thus breathing on you, I promise you
 the Holy Ghost, which shall come on you
 with the sound as of a mighty rushing wind^h,
 the very first token we read of a divine pre-
 senceⁱ. And you may be as assured, that ye
 shall receive the Holy Ghost, as ye are that
 you now receive my breath. Or, as St. Luke
 says more particularly^k, “ Behold, I send the
 “ promise of my Father upon you (not in-
 “ deed just now, though you may be as fully
 “ assured of it as if I now did it); but (it
 “ will be very soon, and therefore) tarry ye
 “ in the city of Jerusalem, until ye are en-
 “ dued with power from on high.” And
 Luke informs us^l, that our Saviour, just be-
 fore his ascension, ordered them, “ that they
 “ should not depart from Jerusalem, but wait
 “ for the promise of the Father, which, saith
 “ he, ye have heard of me^m. For John
 “ truly baptized with water, but ye shall be
 “ baptized with the Holy Ghost, not many
 “ days hence.” And accordingly St. Mark
 says, “ they went forth and preached every

^h Acts ii. 2.

ⁱ Gen. iii. 8.

^k Luke xxiv. 49.

^l Acts i. 4, 5, 8.

^m John xiv. 16. xv. 26. xvi. 7. Luke xxiv. 49.

“ where, the Lord working with them and
 “ confirming the word with the signs follow-
 “ ing ^a.”

And St. Luke also informs us more particularly, that St. Peter said, on the very occasion of the Holy Ghost's being poured out upon them, “ that Christ being exalted at the
 “ right-hand of God, and having received
 “ of the Father the promise of the Holy
 “ Ghost, he hath shed forth this which ye
 “ see and hear ^o.” Peter, and the rest of the apostles, placed the whole stress of christi-
 anity here ^p; for speaking of Christ's resur-
 rection and exaltation, he says, “ And we
 “ are his witnesses of these things, and so is
 “ the Holy Ghost, whom God hath given to
 “ them that obey him.” When he answers
 the objections of the Jews to his going in to
 Cornelius and his family, he declares, “ that
 “ the Holy Ghost fell on them, as on us at
 “ the beginning, that is, with cloven
 “ tongues, as of fire, and gave them the like
 “ gifts as he did unto us. Then, said he, I
 “ remembered the word of the Lord, how
 “ that he said, John indeed baptized with
 “ water, but ye shall be baptized with the
 “ Holy Ghost ^q.”

And as these passages make very strongly
 for my purpose, from the historical books of

^a Mark xvi. 20.

^o Acts ii. 33.

^p Ibid. v. 30—33.

^q Ibid. xi. 15—18,

the New Testament; so I must add to all the other quotations I made from the epistles (to somewhat a different purpose, but which are also applicable to this), that of St. Paul to Timothy¹: “Wherefore I put thee in remembrance to stir up the gift of God which is in thee, by the putting on of my hands.” That the gift of God signifies the gift of the Holy Ghost, I think appears from the phrase itself, which in the seventeen places it is used in scripture, signifies always a gift; in all the places but one, a gift of God; and in all but six, the gift of the Holy Ghost. And that it here signifies the gift of the Holy Ghost, farther appears by St. Paul’s saying it was in Timothy, by the laying on of his (Paul’s) hands. For as it does not appear in scripture, that any other gift was given by the laying on of an apostle’s hands; so it appears, that this was always imparted by them². It farther appears to be the gift of the Holy Ghost, from the word which we translate “stir up;” which, as I have shewn before, signifies to blow or stir up fire, in allusion to the symbol of fire, in which the Holy Ghost at first descended. And we know that Timothy had some of these gifts of the Holy Ghost because he was an evangelist³; and evangelists were fitted for that office by

¹ 2 Tim. i. 6.² 2 Tim. iv. 5.³ See the second Essay.

gifts of the Holy Ghost": and that Timothy in particular had those gifts, St. Paul seems to imply plainly in these words, "That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us." Which good thing, as it is distinct from the form of sound words mentioned in the preceding verse, must needs mean the gifts of an evangelist. And it is very remarkable in this place, that St. Paul writes to Timothy, to put him in remembrance of something he had told him before; and asserts, that this gift of God, which Paul had (before, as well as now) exhorted him (Timothy) to stir up, was in him by the laying on of his (Paul's) hands.

I must likewise desire the reader to observe, that this exhortation to Timothy, and all the other exhortations relating to these gifts, in the other epistles, to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians; as well as in the epistles of James, Peter, John, and Jude (all which I have before quoted), imply an appeal to those churches they wrote to, for the truth of their assertion, that they had these gifts; which makes the evidence much stronger than the bare assertion in history could possibly do.

* Eph. iv. 7-17.

† 2 Tim. i. 14.

And

And it must yet add greater strength to this evidence, that Paul reproves the Romans, the Corinthians, the Ephesians, and the Galatians (though the two latter more gently than the two former), for their pride and conceit about these gifts; which caused contentions and parties among them; as is evident, Rom. xii. 3—6. 1 Cor. xii. 4—26. Eph. iv. 1—7. Gal. iv. 15. *ad fin.* And one way by which he endeavours to fasten his reproof on the Corinthians, for the pride and other irregularities that attended the exercise of these gifts, and to give greater force to his exhortations to them, is by appealing to them themselves, whether “he did not speak with “more tongues than them all *?” To fix his reproof and exhortation the better, he likewise appeals to them, whether it was not better to prophecy, or to use the gifts which were for edification, than that of tongues, which was more for shew; and in which they prided themselves so much. Since if they prophesied, and there came into their assemblies an ignorant man, or a heathen (an unbeliever), he was “convinced of all, and “judged (or discerned) of all: and the secrets “of his heart were made manifest; and so “falling down on his face, he worshiped “God, and reported that God was in them “of a truth.” Now can it be imagined,

* 1 Cor. xiv. 18—22.

γ Ver. xxiv. 25.

that

that any man in an epistle to a society, where there were heats and parties, would not only exhort to a right use of these gifts, and give them rules for that purpose; but reprove them for their pride, conceit, and other irregularities about them; and assert such things of his own gifts and of theirs, when he, and the several parties in that church, must needs know that there were no such gifts in any of them?

But what yet adds the greatest strength to this evidence is, that some of these reproofs and exhortations were written to churches where there were not only parties, but where a great (if not the greater) part of the church was drawn off from his gospel to another; or at least from their regard to his apostolical authority, to the Jewish false apostles; preferring their licentious doctrines to the strictness and purity he required. This was evidently the case of the Galatians, but especially of the Corinthians. None that have read his first epistle to that church with the least care can doubt it. The epistle turns upon it, and is full of it. Now St. Paul puts the truth of his apostolical character, and of his gospel, upon this single evidence: "O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set

² Gal. iii. 1-6.

" forth

“ forth crucified among you? This only
 “ would I learn of you, Received ye the Spi-
 “ rit by the works of the law, or by the hear-
 “ ing of faith? Are ye so foolish? having
 “ begun in the Spirit, are ye now made per-
 “ fect by the flesh? Have ye suffered so
 “ many things in vain? if it be yet in vain.
 “ He therefore that ministereth to you the
 “ Spirit, and worketh miracles among you,
 “ doth he it by the works of the law, or by
 “ the hearing of faith?” And afterwards
 adds, that there could be no reason to seek
 justification by the law, which only brought
 a curse; since Christ being made a curse, the
 blessing of Abraham was come on them thro’
 Jesus Christ: “ They receiving the promise
 “ of the Spirit through faith ^a ;” and adds far-
 ther, that it was the most unreasonable thing
 imaginable in them to be subject to the law
 of Moses, or to endeavour to be sons in mi-
 nority under tutors; since they had the full-
 est proof, that they were sons at full age thro’
 Christ, by God’s having sent “ the Spirit
 “ of his Son into their hearts, crying, Abba,
 “ Father ^b .”

When St. Paul acknowledges those infir-
 mities, on account of which the Corinthians
 seem to have been wrought upon to have
 despised him; his weakness, his fear, his
 trembling, his speech without eloquence, and

^a Gal. iii. 10—15.

^b Ibid. iv. 1—10.

his

his preaching without philosophy; the things which they admired in their Apollos (their false teacher or apostle): What does he set in opposition to these his own imperfections, and the eloquence and wisdom of their Apollos, but "the demonstration of the Spirit, and of " power," in which he came to them^c? that is, the gifts of the Spirit, in which he says they were enriched, and by which the testimony of Christ was confirmed in them^d; and in those signs, wonders, and mighty deeds, which he says he wrought among them^e; and by which, "through the power of the " Spirit of God," he tells the Romans, "he had " preached the gospel of Christ from Jerusa- " lem unto Illyricum^f." And^g he expressly says (having his eye still to this false apostle, this deceitful worker, transforming himself into an apostle; "this minister of Satan^h"), "If he that cometh preacheth another Jesus, " whom we have not preached; or if ye re- " ceive another spirit (from him) which ye " have not received (from me), or another " gospel (from him) which ye have not re- " ceived (from me), ye might well bear with " him: whereasⁱ, though he had been but

^c 1 Cor. ii. 1—5.

^d Ibid. i. 5, 6, 7.

^e 2 Cor. xii. 12.

^f Rom. xv. 19.

^g 2 Cor. xi. 4.

^h Ver. 2, 3. compared with ver. 13. 15.

ⁱ Ver. 6.

“ rude in speech, yet not in knowledge (of
 “ the gospel); but we have been thoroughly
 “ made manifest among you (by the manifes-
 “ tation of the Spirit), in all things.” When
 he is asserting his privilege, the non-claim of
 which the Corinthians seem to turn upon
 him, as a confession that he was not an apos-
 tle, as other apostles and Cephas were; who,
 agreeably to their character, used those privi-
 leges ^k: upon what does he put the proof of
 his apostleship, but these gifts of the Spirit
 (in which the members of this church abound-
 ed, so as to come behind in no gift^l)? “ If I
 “ be not an apostle unto others, yet doubtless
 “ I am to you; for the seal (or the undoubt-
 “ ed proof of the truth) of my apostleship
 “ are ye in the Lord ^m.” In what were they
 such an undoubted proof of the truth of his
 apostleship, but in these gifts of the Spirit, in
 which they were not inferior to, but enrich-
 ed beyond, other churches? In nothing else
 could they be said to excel. They were so
 wanting in obedience to the apostle, in love
 to one another, as well as in most of the other
 christian virtues, that we find St. Paul is
 forced to take more pains with this church,
 to use greater precautions with them, to ex-
 ercise and threaten more of his apostolical
 power among them, than to all the others

^k 1 Cor. ix.

^m Ver. 2.

^l Ibid. i. 5, 6, 7.

put together. This appears in his second epistle to this church; where he says, that he is jealous lest this rival apostle should seduce them, and corrupt their minds from the simplicity which is in Christ. And what does he offer to preserve them from being beguiled by his subtilty? Is it not an appeal to them whether he preached any other Jesus than he did? or whether they had received another "Spirit from him which they had not received first from himself?" If he had not these apostolical powers, which he calls his rod, would he have ventured to have said, in this second epistle, just before he was coming to them (threatening the rival apostle and his faction)? "For though we walk after the flesh we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty, to the pulling down of strong holds), casting down imaginations, and every high thing which exalteth itself against the knowledge of God. And having a readiness to revenge all disobedience, when your obedience is fulfilled. For though I should boast somewhat more of our authority — I should not be ashamed: that I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful, but his body is weak, and his speech contemptible. Let

* 2 Cor. xi. 2. 5.

"such

“such an one think this, that such as we
 “are in worldly letters when we are absent,
 “such will we also be in deed when present.”
 Just as he had declared in his first epistle,
 “that though some were puffed up, as if he
 “would not come among them, yet he
 “would come shortly, if the Lord would;
 “and would know not their speech, but their
 “power.” And afterwards asserts, in his
 second epistle, “that truly the signs of an
 “apostle were wrought among them (by
 “him), in signs and wonders, and mighty
 “deeds:” and proceeds to denounce to those
 who had sinned, and did not repent, that
 “when he came among them he would not
 “spare.” Now can it be conceived, that
 St. Paul would put the proof of the truth of
 his gospel, and of his apostolical character,
 upon gifts of the Holy Ghost conferred upon
 them by him; and that in a dispute between
 him and a false apostle, rivalling him in that
 church, by indulging their vices, and by
 other wicked and deceitful arts; when there
 were no such gifts among them? Such a
 supposition is the greatest absurdity imagina-
 ble. But if it was possible to suppose that
 St. Paul, in saying all this of himself, “had
 “boasted of things beyond his measure,”

° 2 Cor. x. 3—12.

† 1 Cor. iv. 19.

‡ 2 Cor. xii. 12.

§ Ibid. xiii. 2.

though he most expressly declares that he does not^s: yet, if it was but boasting and vain glory, what effect could it produce but contempt and indignation? Let us see then how his first epistle affected them. He was very solicitous to know how it was received. He goes from Ephesus to Troas, “where a door “was opened to him of the Lord;” yet had he no rest in his spirit there, because he did not find Titus, whom he had sent to know their present temper. He therefore leaves Troas, and all his prospect of immediate success, to go to Macedonia, in quest of Titus. Titus there acquaints him with the effects his epistle had produced in them; namely, “mourning, a fervent mind towards him, “a sorrow to repentance that wrought in “them carefulness, a clearing of themselves, “an indignation, a fear, a vehement desire, “a zeal, a revenge^u:” and that they had received him with “obedience, trembling, “and fear. So that God who comforteth “them that are cast down, comforted him “by the consolation wherewith Titus was “comforted in them; and made him to “triumph in Christ on their account^w.” And hereupon he informs them, that though hitherto he had not come to them, “that so “he might spare them,” notwithstanding his

^s 2 Cor. x. 13.^t See the Abstract.^u 2 Cor. vii. 6—12.^w Ibid. 13, 14.

frequent purposes to come^x. But now, finding the greater part of the opposite faction brought to a joint and becoming temper, he will certainly and instantly be with them^y. and would not spare those who continued impenitent. St. Paul did actually go there immediately^z. Is there then that determined enemy to christianity who will venture to assert, that any man in his senses would have said these things of the Corinthians to themselves, in a second epistle, just after he had been with them, and just before he designed to go to them, and actually went, if he was not convinced that they knew all this to be true! St. Paul's having said these things in the manner he has said them, is equivalent to the Corinthians having said them in a letter to him.

I have dwelt the longer on this evidence, because I am aware that it may be said, that all the evidence I have brought for this teaching and witnessing of the Spirit is from parties. But I think, when what I have offered to obviate that exception is duly considered, the evidence I have brought, though party evidence, is, according to all the rules of evidence, stronger than the evidence of unbelieving Jews or Heathens; if any such evidence could have been produced: though

^x 2 Cor. i. 23.

^y Ibid. xiii. 1, 2.

^z See the Abstract.

I think that cannot be expected. For if Jews or Heathens, on going into the assemblies of Christians, where these gifts seem to have been only exercised, had been convinced by this demonstration of the Spirit, they had become parties. And if, through malignity, which must have then been the case, they would not own their conviction, or stifle it; we cannot expect they would do any thing to give testimony against themselves. And whatever may be said of the other apostles, yet it ought to be observed, that the evidence of St. Paul is the evidence of one that had been the most furious adversary, becoming a party from what he saw, that overbore all the prejudice and interest that lay in the way of his believing the facts and doctrines of the christian religion. The evidence therefore that I have given, as it is in itself most surprizingly strong, so it seems to me the best, perhaps the only evidence, that the nature of the thing can admit.

It must likewise add great strength to this evidence, that the places where the Holy Ghost descended, or that we read of its being imparted, or exercised, were cities remarkable for being the capitals of countries, for being large and populous, the residence of governors, or the seat of trade and learning; and where consequently there was like to be the greatest opposition, from the envy of Jewish bigots,

bigots, or heathen philosophers, deeply tainted with ritual or hypothetic knowledge; and where there was likewise consequently, on all these accounts, the greatest opportunity to examine into the truth, as well as to spread the news of this great event in the world. Such were Jerusalem, Samaria, Cæsarea, Damascus, Antioch in Pisidia, Thessalonica, Ephesus, Philippi, Corinth, Rome. And at the first of these places, where the Spirit first descended, it was, in all probability, in the temple; and when there were there vast numbers of persons of all parts of the Roman empire present.

Nor does it add less to the weight of this evidence, that these gifts continued so long in the church. For that they continued to about the year 96, we learn from Rev. i. 12. where John calls the revelation he received about future events, the "testimony of Jesus Christ;" and from chap. xix. 10. where St. John acquaints us from the angel who was sent to John (and who appears to have been one of John's fellow-servants, and of his brethren that had the testimony of Jesus: or, as the angel says more expressly, chap. xxii. 8, 9. "One of his brethren the prophets"), that "the testimony of Jesus (then) was the "Spirit of prophecy." And there cannot be much doubt of these gifts lasting as much longer as the oldest of those lived to whom

St. John imparted them. Clement speaks of a plentiful effusion of the Holy Ghost upon all the Corinthians, in his epistle to them, Πλήρης πνεύμα^α ἁγίου ἐγκυσις ἐπὶ πάντας^α. Ignatius salutes the church of Smyrna, ἐλεημένον ἐν παντὶ χαρίσματι. And again, ἀνυζήτητον ἔσαν παντός χαρίσμα^α. Justin Martyr mentions these gifts of the Spirit then exercised, βελην ἰσχυρὸν ἰασιν πρόγνωσιν διδασκαλίαν. And Irenæus, speaking of the prophetic gifts, mentions the gift of tongues, and the discernment of spirits. And that these did not last longer, seems to have been the case in fact, since Irenæus, who died about the year 190, in a very old age, speaks of his having seen these gifts, but says nothing of his own having them^b. And this agrees with what Origen says, that there were (ἰχνη) some footsteps, or traces of prophecy, in his time. And Eusebius intimates the intire cessation of them in his days^c. But perhaps the gift of miracles, of dispossessing devils, and of healing diseases, and the other gifts which were not peculiar to the dispensation of the Spirit, might last longer than the gifts of illumination; they seem at least to have lasted longer, if we may credit the ac-

^a § 2. see § 46. see Hermas, Book iii, § 11. Justin. Dial. cum Tryph. p. 256. A. p. 308. B. and 315. Iren, l. ii. c. 57. and l. v. c. 6.

^b See Dodwell's Dissert. on Iren. l. v. c. 6.

^c Brokesby, p. 95.

count of the fathers, as Tertullian^d, Origen^e, Lactantius, Chrysostom, and Austin, own them ceased in their time, or very rare^f.

These gifts were likewise exercised every first day of the week, to be sure in many, if not in all the churches of these places, during all this time. Irenæus speaks of these gifts in his time as so common, that he says, *Ubi enim ecclesia, ibi & spiritus Dei; & ubi spiritus Dei, illic ecclesia & omnis gratia*^g.

Now in things done frequently, for a long time, and in the most public places of the greatest cities of several countries, there is the least room for trick or collusion that can be conceived.

Now put all this together, with the several places I have quoted, to explain the teaching and witnessing of the Spirit, and it will stand thus. Joel prophecies of this great event. John Baptist, against his own interest, and in diminution of his credit and authority,

^d Tertul. ad Scap. c. iv. Apol. c. xxiii. Orig. contr. Cels. l. i. p. 7. 20. l. vii. p. 334. 376. 53. Orig. de Orat. part ii. n. 11.

^e Brokesby, p. 154.

^f Chrysost. in 1 Cor. λογ. 5. Ethic. λογ. xθ'. in 1 Tim. λογ. 1. Ethic. in 1 Cor. λογ. xθ'. in Col. λογ. η. August. de ver. Rel. c. xxv. n. 47. De util. credend. c. 16. in Psal. cxxx. n. 6. Vide Dodw. Diss. in Iren. Dis. ii. p. 205.

^g Iren. l. iii. c. 40.

foretels this by a special revelation from God, as the distinguishing character of the Messiah. This, in effect, the four evangelists relate. Our Saviour foretels it in the course of his ministry to the people, says John; and to his disciples just before his death, say Mark, Luke, and John; and over and over in his discourses with them. He repeats it to them after his resurrection, and just before his ascension, say St. Luke and St. John. St. Luke says, he foretold the place and time when it should come on them; and ordered them not to depart from Jerusalem, nor begin to testify till they received it; which should be soon after he had received the promise of the father. St. Luke relates to us accordingly, that it did come upon them, agreeably to John Baptist's and our Saviour's prediction, with cloven tongues, like as of fire; illuminated their minds with knowledge, and enabled them to communicate that knowledge in all languages with great freedom and boldness: asserts, that it came down on the first converts from among the proselytes of the gate: and, as I think, fairly hints, or rather asserts (considering the phraseology he uses, and the force of that phraseology in the Acts), that it also fell on the first converts from among the heathen; and his expressions are such from whence we may fairly infer, that the apostles conferred it on all christians where they came,

came, by the laying on of their hands. St. Paul either fully expreffes, or hints the fame, in all his epiftles: as James, Peter, John, and Jude do, in theirs; and in the manner I have obferved. Finally, that thefe gifts were exercifed by vaft numbers, differently, frequently, and publicly, in a great many great cities of great countries (as Judæa, Syria, Afia, Macedonia, Greece, and Italy), and for a long track of time. And when all this is confidered, I think nothing in christianity will appear more fully proved, nor any fact in antiquity near fo well.

The fourth thing that I have undertaken to fhew is, “ In what this fuperiour teaching
 “ and witnessing of the Spirit confifts.” This will be beft underftood, by comparing the Spirit of prophecy under the Old Testament, and a little before, at, and after our Saviour’s birth, and during his life, with thefe gifts after his afcenfion. For it would not be to my prefent purpofe, to confider fome other gifts of the Spirit under the Old Testament: fuch as the faith of miracles, the Spirit of wifdom, judgement, government, ftrength, valour, or the like; by which “ they fubdu-
 “ ed kingdoms, wrought righteousnefs, ftop-
 “ ped the mouths of lions, quenched the
 “ violence of fire, efaped the edge of the
 “ fword, out of weaknefs were made ftong,
 § “ waxed

“ waxed valiant in fight, turned to flight the
 “ armies of the aliens ^b.” But as to a comparison between the prophetic gifts, it will stand thus. It was but now and then that God communicated himself to a patriarch or a prophet under the Old Testament. When God made such a communication, it was to send him on a particular message. The word of the Lord came now and then to the prophets, and the Spirit of the Lord came now and then upon them. There were great intervals at some times, when the Jews, as they complain, were without any prophet; and when the word of the Lord was scarce: and at last the world was without a prophet above three hundred years, namely, between Malachi, Zacharias, and Elizabeth. There was seldom above one eminent prophet at a time; though I think we once read of seventy two: and it was yet more seldom, that two eminent prophets prophesied at the same time. The prophets that prophesied were often sons of prophets, or bred up in the schools of the prophets. When God gave answers by the urim and thummim, it was only in cases that concerned the whole nation of the Jews. The prophets were not always under inspiration: nor did they know when they should be. We have instances of this in Samuel ^k, Nathan ^l,

^b Heb. xi. 33, 34.

^l Numb. xi. 25, 26.

^k 1 Sam. iii. 3—11.

^l 2 Sam. vii. 1—18.

— Elisha ;

Elisha^m; they had but particular revelations; and those they had were either of less consequence, or so obscure that they oftentimes did not understand them themselves: we see this particularly in the case of Danielⁿ. So that not unto themselves, or their own age, but unto us did they minister. They never pretended to make prophets, or communicate their gifts to others; unless in the case of Joshua, who was full of the Spirit of wisdom, because Moses had laid his hands on him^o. But in the case of the seventy^p, Moses was so far from communicating the Spirit, that “God took of his (Moses’s) spirit, and gave it unto, or put it upon them, and then they prophesied.”

It is true, that Moses had the two tables of the law, and a plan of all things relating to the tabernacle, delivered him in the Mount; God not speaking to him in dreams and visions, and now and then, as he did to other prophets, but frequently, and “face to face.” But the two tables contained but ten commandments: nor could those commandments, or the plan of things delivered, or what God said to Moses afterwards, in consequence of the two tables, or the plan delivered him in the Mount, make those who lived under that dispensation perfect. We find also, on the re-

^m 2 Kings iii. 15.

^o Deut. xxxiv. 9.

ⁿ Dan. xii. 8, 9.

^p Numb. xi. 17—25.

vival of prophecy, just before, or at, our Saviour's appearing in the world, a few instances of persons having revelations by the Holy Ghost. Thus the Holy Ghost was on Simeon (and it was revealed to him, that he should not see death before he had seen the Lord's Christ); and perhaps on Anna the prophetess: and thus Zachary and Elizabeth are filled with the Holy Ghost: and it may be, Mary also: and each of them brake forth into hymns. John Baptist, who was full of the Holy Ghost from his mother's womb, baptized men into the faith of the doctrine of the remission of sins upon repentance; thereby preparing men for the Messiah, foretelling his immediate appearance, and introducing him to the world. The apostles and disciples in our Saviour's life-time were taught by him, who had the Spirit without measure; yet it was but as they could bear it; but the Spirit solely rested upon, or abode with him. Their integrity recommended them to their great Master. They were willing to follow him whithersoever he went; and having been sent by him, preached the plain doctrine of repentance, healed diseases, and cast out devils: but they were not only unacquainted with the great design of his coming into the world, but entirely mistook it^a.

^a See the second Essay.

But

But after our Saviour's ascension all the Lord's people became prophets; and they were all taught of God: God pouring out of his Spirit at once, and in an instant upon all flesh. They had the Holy Ghost to rest upon, abide with, and inhabit them, as the schecinah did in the temple; not imparting to them a revelation, an inspiration now and then, but being in them as a spring, or rivers of living water: endowing some of them with the knowledge of the truths of the greatest comprehension and importance, giving them the understanding of all prophecies, and the revelation of the deepest mysteries; enabling them to discern the spirits of others; to foretel particular events for the good of the church; to teach, to exhort, to warn, to rebuke, to admonish, to pray, to compose, and sing hymns and psalms, to preside, and advise the church in all emergencies, and to judge when they ought to comply with such advice; and to assist the apostles in the most prudent manner, in some of the lower and more distant parts of their work: and, what is yet a greater proof than all the rest, enabling fourteen of these (that is, the twelve, with Paul and Barnabas) by the laying on of their hands and prayer, to confer some of these gifts on all the believers where they themselves came: and who thereupon exercised such gifts as they had, and in such degrees as they had them,

in

in public assemblies; as the apostles did their superiour gifts in a degree peculiar to themselves. Thus the word of God, which came now and then to the ancient prophets, and even to the last and greatest of them, John, the son of Zacharias, in the wilderness¹, “dwelt richly (not only in apostles, “prophets, evangelists, &c. but) in all christians in all wisdom, enabling them to teach, “admonish, and exhort one another, when “they assembled themselves together².”

This comparison between the state of prophecy under the Old and New Testament after the ascension of Christ, which I have made to shew wherein the superiour teaching of the Spirit did consist; will also shew, wherein the superiority of the witness of the Spirit, to all other testimonies given to Christ, did consist. Our Saviour, in the days of his flesh, went about working miracles, curing diseases, and casting out devils. Yet might it be said by malice and perverseness (perhaps, by mere scepticism, in some given to doubt) that they did not know the power of nature, and therefore could not judge of a miracle; that they did not know what secrets there might be for the speedy and instantaneous cure of diseases; and that they could not tell, whether those few were really dead that were said to be raised: and the blasphemy against

¹ Luke iii. 2.

² Col. iii. 16. Heb. x. 25.

the Son went so far as to say, that he cast out devils by Beelzebub the prince of devils: and possibly some taught, that his cures of diseases, as well as his dispossessing of devils, was by charms and spells, and magical arts, used almost universally in medicine in that age of the world^t: and as for the working miracles, curing of diseases, and casting out of devils, the heathen priests and exorcists pretended to them; and many of the Jews pretended to some of them. And our Saviour, as well as his apostles, foretold, that there should be false Christs and false prophets; and that they should work such signs and wonders as, if it were possible, would seduce the very elect; and that Satan should come among those who received not the truth in the love of it, "with all power, signs, and lying wonders." Nay, even as to Christ's resurrection, a wicked imagination might perhaps strain itself so far as to find out some cavils and exceptions to it, fully proved as it stands to us, by a great number of unexceptionable witnesses, were it not confirmed by this great event. But this quite blunts and deadens all the workings of the most active and sublimated malice. For is there any secret art, trick, flight, or power, or was any such thing ever pretended to since the world began; by which

^t See Acts xix. 18, 19.

^u Matt. xxiv. 24. 2 Thess. ii. 8, 9, 10.

the knowledge of things of the greatest compass, use, and consequence, can be infused into the minds of vast numbers of illiterate men and women, in an instant; and power given to some of them to communicate some of these gifts, but different ones, to all those believers to whom they came without distinction, by the laying on of their hands?

If all this illumination, in the several kinds and degrees in which it was communicated to vast multitudes, had nothing in it more than the miracles wrought by our Saviour and his apostles in his life-time; and was of the same rank and class with them: yet inasmuch as it was in many instances of it, and in the great numbers to which it was communicated, intirely new, and of various kinds (none of the prophets, John Baptist, or the apostles in the life-time of our Saviour, having ever had it), it was the more likely to produce much greater effects than any of the other.

But I cannot but think, that these gifts were of a different kind from the gift or power of working all other miracles.

A miracle in the theological sense of the word, is, as a great philosopher, and a very learned divine (to whom the cause of religion is highly indebted on many accounts), defines it: "A work effected in a manner unusual, or different from the common and regular
" method

“ method of providence, by the interposition
 “ either of God himself, or of some intelli-
 “ gent agent superiour to man, for the proof
 “ or evidence of some particular doctrine, or
 “ in attestation to the authority of some par-
 “ ticular person. And if a miracle so work-
 “ ed, be not opposed by some plainly superi-
 “ our power; nor be brought to attest a doc-
 “ trine either contradictory in itself, or vi-
 “ cious in its consequences (a doctrine of
 “ which kind no miracles in the world can
 “ be sufficient to prove); then the doctrine
 “ so attested, must necessarily be looked upon
 “ as divine, and the worker of the miracle
 “ entertained as having infallibly a commis-
 “ sion from God.”

He very justly observes, that there is no miracle recorded in scripture, which necessarily bespeaks the immediate power of God to be interposed, or that exceeds the power of angels to effect². Let it be considered then, whether this illumination could proceed from any angel, or from any but God, or Christ, or the Holy Spirit?

According to the account the scriptures give us, the angels could not convey this knowledge to the minds of men; it being the knowledge of things hid in the deep counsel of God from them; the angels being repre-

^w Dr. Clarke's Evidence of Nat. and Revel. Religion, p. 229.

² P. 119, 220. 222.

sented as desiring to look into these things⁷: and these things being revealed to the churches, to the intent, that “by them might be made known unto the principalities and powers in heavenly places, the manifold wisdom of God⁸.” And therefore St. Paul asserts, that God had revealed these things to them by his Holy Spirit, from this argument; “That as no man knoweth the things of a man, save the spirit of a man, which is in him: even so the things of God knoweth no man (*videlicet*, no person), but the Spirit of God⁹; even that Spirit which searcheth all things, yea, the deep things of God: which Spirit, he says, they (that is, the apostles) had received, that they might know the things that were freely given them of God; even that Spirit which was the promise of the Father¹⁰, and proceeded from him¹¹.”

Perhaps there is no mind capable of containing all that knowledge which the apostles, or at least that some of them had, so as to have it always ready for their use. Such knowledge as they had of the perfections of God, of the nature of man, of his duty, and what conduceth to his honour and felicity;

⁷ 1 Pet. i. 12.

⁸ Eph. iii. 10.

⁹ 1 Cor. ii. 11.

¹⁰ Luke xxiv. 49. Acts i. 4—9.

¹¹ John xv. 26.

of all the dispensations of God to the several ages; not only of that by Christ, but by Moses and the prophets; and the full meaning of the types, allegories, and allusions of the Old Testament: prudence to manage and order assemblies; skill to address themselves to mankind, according to their different genius and capacity; with the knowledge of a great many different languages; of which we have fifteen or sixteen reckoned up^d. In which gift the Corinthians excelled; and in which yet Paul says he excelled them ("speaking with more tongues than them all^e"); and possessing all these languages in such perfection, as to be able to speak them with readiness and propriety on all proper occasions. If the mind shall not be thought capable of containing all this knowledge at once, without its capacities being enlarged; can we suppose an angel, by his natural powers, capable of enlarging them? or any being, but the Father of spirits, who first created them, either by a mediate or an immediate exertion of his own divine power?

Or if it should be thought, that the minds of the apostles and others, were capable of containing all this knowledge, without any enlargement of their natural powers; yet can it be thought, that they were capable of receiving all this knowledge in an instant, with-

^d Acts ii. 9—12.

^e 1 Cor. xiv. 18.

out any such enlargement? How long does the most comprehensive genius, at the greatest ripeness of age, require to take in any one art, science, or language, from the master that possesses or teaches it in the greatest perfection? Let any man consult the operations of his own mind, the experience and the history of the human understanding; and then settle the account. Moses, who was learned in all the wisdom of the Egyptians, was forty days in taking the pattern from God himself in the Mount; and that pattern was only of the tabernacle, its furniture and attendants. Is it to be imagined then, that the apostles and others (*ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται*), “unlearned and ignorant men;” were capable of having so many arts, divine sciences, and tongues imparted to them in an instant, by any but Him that “calls the things “that are not as though they were.” Supposing it easy to conceive, how an angel may, by his natural powers, drive fish to a hook, or into a net; how he may bring fresh loaves and fishes to feed a multitude; how he may support a man walking on the water, or waft a body up into the air; how he may raise or lay winds; how he may inflict or cure diseases, or it may be, raise a dead body to life: it may be as easy for an angel to support a man walking on the water, as for a man to

* Acts iv. 13.

keep

keep a stone from falling by his hand: and so in other instances: notwithstanding that all these are great miracles; yet, can any one conceive that an angel, by his natural powers, can enlarge the capacities of the mind so as to make it take in as much knowledge in an instant, as a man of the best parts must be an age in learning, by slow degrees, with the utmost intention of his mind (on the supposition that his mind is able at once to contain it), and to have it all ready for his use on every occasion?

If therefore it shall be thought, that other miracles might be wrought by angels; this extensive and instantaneous illumination could be effected by none but God, or Christ, or the Holy Spirit; it is a work exceeding all others that were wrought in confirmation of the christian religion, in kind as well as degree; and will shew (farther than any thing I have yet said, not only why the gifts of the Holy Ghost are distinguished from miracles in the New Testament, but) wherein the superiority of this teaching and witness of the Spirit did consist; and account more fully for the much greater effects it produced, than were wrought by Christ or his apostles, in his life-time.

Some of these considerations that I have just now mentioned, may perhaps account for the superiority of the Spirit's testimony to

all others. But that in fact it was always considered as superiour, both by Christ and the apostles, may not only be collected from what I have been obliged to say on other heads, and from texts that I have already quoted; but from these that follow. Our Saviour expressly asserts, that he that believes on him, "shall not only do the works that he did, but greater; because, as he adds, he goes to the Father," that is, to receive those gifts, and shed them down: gifts which would admirably suit his exaltation to the right-hand of God; and the design of enlarging his kingdom, when he was exalted to his throne. When the Holy Ghost therefore was poured forth, Peter does not only explain what it was^f, but offers to communicate it to them all, on their believing; as the greatest proof that could be given, that the gifts they had were what Christ, on his exaltation, had shed down. And this communication by the laying on of hands, reaching much farther than the immediate baptism by the Holy Ghost and fire, and being consequently so much a greater proof of christianity; the laying on of hands is considered as one of the first principles of christianity^g; namely, its evidence; whilst baptism, that is, by water and fire, are only considered as the methods of the first entrance into it. And it is on the

^f Acts ii. 15—39.

^g Heb. vi. 1, 2.

account of this superiority of the witness that the Spirit gives to Christ, to the attestation that even God the Father saw fit to give to him whilst he was upon earth, that St. Peter (after he had been speaking of the voice that came from that excellent glory, saying, "This is my beloved Son, in whom I am well pleased:" and after saying, "And we heard this voice which came from heaven, when we were with him in the holy Mount"), adds: "And we have (or have received) a more sure word of prophecy;" for so I think it should be rendered: *Καὶ ταύτῳ τῷ φωνῷ ἡμεῖς ἠκούσαμεν — ἡ ἔχοντι βεβαιότερον τὸ προφητικὸν λόγον.*

"We (that is, we apostles; we who heard the voice when we were with him in the holy mount; and the rest of the apostles, who are witnesses of all that Jesus did and taught, till the day he ascended into heaven, as well as we) have received a word of prophecy (that is, the word of wisdom, and knowledge, and prophecy," which we apostles have received from the Spirit of prophecy, whose office is to shew things to come^s, by which we speak a word from the Lord, as all former prophets did, and as we do the word of the gospel, or the word of faith^h; by which we become not only the foundation on which you and all christians

^s John xvi. 19.

^h See the second Essay.

are built as apostles, but as prophets tooⁱ: and who “as prophets, reveal the ministry, “which was kept secret since the world began, by our scriptures, according to the “commandment of the everlasting God to all “nations for the obedience of faith^k”), more sure than the voice we heard in the holy Mount. For though that is no fable, but a fact delivered to you by us, who heard it, and saw the glory, or Shecinah, that attended it; on which account we must be more sure of it than we can possibly be of any Old Testament prophecies; and you must be so too, since it is the testimony of us the witnesses of the Lord (greater than any of the prophets) and fully confirmed to you: yet neither can we nor you, in the nature of the thing, possibly be so sure of it, as we and you are of an illumination in all the wisdom of the gospel, and knowledge of all mysteries, and the gifts of prophecy, which we received in an instant at the feast of Pentecost; and some of which gifts we have communicated to all believers where we have come, and particularly to some of yourselves^l; and have still the power to communicate; whereunto ye (to whom I write) do well that ye take heed, as to a light that shineth in a dark place (this world,

ⁱ Eph. ii. 20.

^k Rom. xvi. 25, 26. See the second Essay,

^l 1 Pet. iv. 10. 11.

which

which is said to be darkness ^m, and would be so, had not Jesus by himself and his Spirit, enlightened it; and where we yet see but through a glass darkly ⁿ, in comparison of that clear light which will break in upon us, when (but therefore take heed to this light, as the best you will have until) the day dawn (or until the day of the Lord ^o, or the day of judgement, dawn in the morning of the resurrection), and till the morning-star (φωσ-φορος) arise in your hearts (or till Christ shall give you the morning-star to irradiate your hearts ^p: when you will no more want this apostolic word of prophecy, which, though the best you will have here, and which therefore ye ought carefully to attend to, yet will be then of no use to you: “For when that “ which is perfect is come, that which is in “ part shall be done away ^q”). Knowing this first (for you ought to observe, that no prophecy of the scripture, neither of the Old or New Testament, is of private interpretation (ιδίως δηλώσεως, of mens own suggestion): “ For prophecy came not in old time by the “ will of man: but holy men of God spake “ as they were moved by the Holy Ghost.” And you can less imagine that prophecy is of private suggestion now, who have been so

^m John i. 5.

^o Ibid. iii. 10.

^q 1 Cor. xiii. 10.

ⁿ 1 Cor. xiii. 12.

^p Rev. ii. 28.

fully

fully acquainted that we kept in our upper room, unwilling to testify the facts of christianity, and unable to teach its doctrines, till the Holy Ghost came upon us in an instant, at the feast of Pentecost (and suggested to us what we then taught, who were altogether unlearned before; and moved us by the courage he gave us, to testify, as well as preach to the world): and who, at least some among you, feel likewise some of these motions yourselves, in the gifts of the Holy Ghost, which you have received *).

So that, upon the whole, I apprehend the sense of this place, and the context, is this:
 “ I write this epistle to you, to recall to your
 “ memories what I have taught you; and the
 “ rather, because I am suddenly to leave you.
 “ Which things are not only the account
 “ I gave you of the transfiguration of
 “ Christ, which three of his apostles most
 “ certainly saw, and the attestation the voice
 “ of the Father gave him, and which we
 “ most certainly heard; but that clearer
 “ knowledge of christianity, and that greater
 “ proof of it which we gave you, in the doctrine we taught from the suggestions of the
 “ Spirit; and the farther proof we gave to
 “ the truth of it from the other gifts of the
 “ Spirit which we have, and impart; to
 “ which you ought carefully to attend, as to

* 1 Pet. iv. 10, 11.

“ the

“ the greatest discovery, and the most fully
“ proved to you, that you will ever receive
“ in this imperfect state; or till you come to
“ that land of light and vision, where you
“ shall not want even apostolic prophecy;
“ but shall see as you are seen, and know as
“ you are known. But till that time take
“ the most careful heed to the doctrines you
“ have learnt from us. For be assured, that
“ nothing said by us, as from the Spirit
“ of prophecy, is of private suggestion. That
“ was not the case in the prophets under the
“ Old Testament: and you have far better
“ proof that that is not the case of us the
“ apostles and prophets under the New :”

I hope the reader will forgive me for dwelling so long on this text, since it is a very difficult one, and has of late been turned to an unhappy purpose; and since the interpretation I have given of it is, for ought I know, entirely new, I submit it therefore to the judgement of others. I think, however, till I am set right, that this sense of it makes the apostles reasoning appear very pertinent and strong, and agreeable to the strain of the New Testament. Whereas if the sense of it be what has been generally given it, referring to Old Testament prophecy, I cannot under-

* The reader may see a greater chasm, and that must be filled up with a much larger supplement, Luke xvii. 7. See Dr. Clarke's Paraphrase,

stand the apostle's reasoning, or see how it is subservient to his purpose, or suited to the dispensation of the Spirit. Nor can I see how to obviate that unhappy use that has been made of it, and to which I think the common interpretation pretty naturally leads. If the New Testament Greek will allow us to interpret βεβαιότερον ἢ προφητικὸν λόγον, only *sure*, and not *more sure*, as an ingenious discourse lately seems to insinuate; yet I think the argument of the apostle here requires that we should render it, as our translators have done, "a more sure word of prophecy." Besides that, if this difficulty were out of the way, there are several others remaining (as I think will appear to those that consider what I have offered), which I see no other interpretation that will remove.

On the whole, I defy any man to make any cavil or exception to this witness of the Spirit, that may not be made to any thing. And he that will say, that this is not sufficient evidence of the truth of a revelation, must say that revelation can have no evidence. So that it is as impossible to convince them, as St. Paul says it is to renew them again to repentance, who have "been enlightened, and "who have tasted of the heavenly gift, and "have been made partakers of the Holy "Ghost—if they shall fall away."

^c Heb. vi. 4, 5.

And

And therefore, on this occasion, I cannot but agree with the learned Dr. Whitby, thus far at least, that the highest instance of blasphemy against the Holy Ghost, was attributing these gifts of the Holy Ghost, in those that saw and heard them, to trick, delusion, or diabolical arts. This seems to be that instance of it which our Saviour says "shall not be forgiven in the world to come," or in the new age, the kingdom of the Messiah, and the dispensation of the Spirit^u. And that the reason why it could not be forgiven was, that it arose from such an incurable wickedness and perverseness of mind, as would not suffer any evidence to convince them of the truth of that dispensation, which was the only dispensation that expressly promised that all manner of sin, and all manner of blasphemy, should be forgiven, but the blasphemy against the Holy Ghost. I say it was a perverseness that would not suffer any evidence to convince them (not even this testimony of the Spirit, confirming the resurrection, ascension, and exaltation of Christ); or, if they were convinced, yet carried them, instead of owning this undeniable testimony, to vilify and blaspheme it^w. But though this was the

^u Matt. xii. 32.

^w See his Appendix to the xiiith Chapter of St. Matthew, in his Paraphrase and Comment on the New Testament, p. 251.

greatest

greatest instance of this incurable wickedness and perverseness, yet wherever it shewed itself by blasphemy against any work done by the Spirit of God, even during our Saviour's life, it was the blasphemy against the Holy Ghost; of which if the Pharisees were evidently guilty^x, yet men might be guilty of it in our Saviour's time, since our Saviour says on that occasion, that blasphemy against the Holy Ghost "shall not be forgiven in this world (or the age in which he spoke, which was the times of the law), any more than in the world to come" (or the age that succeeded it, namely, the kingdom of the Messiah, or the dispensation of the Spirit): and our Saviour probably spoke as a prophet, when he said, that "blasphemy against the Holy Ghost should not be forgiven" those Pharisees, on whose occasion he spoke it; as knowing that it would be the greatest evidence that should ever in the course of God's providence be offered to them: as he says, "Ye are none of my sheep: ye shall die in your sins^y."

We have seen more attacks against the facts and doctrines of christianity in our age, than perhaps there have been in any. It is what must be expected where there is liberty for free enquiry. But instead of doing our reli-

^x Matt. xii. 31, 32.

^y John x. 26. viii. 21. 24.

gion any harm, it will, as all objections do to truth, of this or any other kind, make them stand the stronger. It has a natural tendency to put us all on studying the religion of Christ better, and on dropping every thing that we have twined and twisted, and as it were, incorporated with it, that so we may hold his religion itself the faster, and be less liable to have it wrested from us. It is therefore highly for the honour of the christian religion, and of the state of the church of England, that no weapons are likely to be drawn against those who have attacked it, but the sword of the Spirit, which is the word of God. This mild usage of the enemies of christianity (which is however what is but in justice due to them) will make it more indispensably incumbent on those of them who are not at the same time enemies to all virtue, to consider christianity, not as laid down in the systems of its professors, but in the scriptures; not in the spirit of cavilling and pride, but of judgement and candor: and then see whether it does not consist of a scheme of doctrines every way fit for a rational creature to entertain; of precepts tending to make every man as happy in himself, and as useful and agreeable to others, as this state of things will admit; as giving proper encouragements to the practice of these precepts, by condescending to assure guilty men, in a method
the

the most suited to remove all their bodings and suspicions, that their past sins shall be pardoned on repentance; that they shall be powerfully assisted to practise the precepts of religion better for the future, if they will do all that is in their own power towards it: that they shall be supported under all difficulties and trials, and eternally rewarded for their self-denials and sufferings with manly gratifications, and inconceivable glory in the life to come. And that all this is evidenced by the resurrection and ascension of Christ (testified by eye and ear-witnesses, who were far from being forward to believe or attest it); and likewise by his exaltation at the right-hand of God, or to all power; testified, together with his resurrection and ascension, by the Holy Ghost, or these gifts of the Holy Ghost given to these witnesses in a superior degree, and to others in a less, in an instant; according to our Saviour's precise prediction, and with the peculiar circumstances which have been mentioned: and then let them consider who act the most rationally, they who believe such a religion on this evidence, or they who disbelieve it purely because the connection the New Testament is said to have with some parts of the Old, cannot now be made out so as to be free from all exceptions.

This testimony of the apostles, and of the Spirit, is the impregnable rock on which christianity

christianity is built, and whose foundations can not be shaken. For the truth of this religion is founded on facts; namely, the resurrection and ascension of Christ attested by eye and ear-witnesses, and (together with his exaltation) attested by other facts; namely, the gifts of the Spirit, which prove the truth of the first beyond all possibility of exception: and the truth of these last facts is proved by the best and only evidence they are capable of. And as this proof is a proof of a very few plain facts, and the evidence of these facts clear and easy, it must be allowed to be a proof of the Christian religion, level to the meanest capacity. It is no wonder therefore that this should be the proof on which the apostles always established it in all their discourses to Jews or devout Gentiles, according to the account we have of those discourses in the Acts; though, after they had founded it there, they often brought in ancient prophecy to confirm and illustrate it, or perhaps to remove objections that might be thought to arise from thence against it. And as they fixed christianity on this foundation to the Jews and devout Gentiles (though they bring prophecy afterwards in aid), so they rest the proof of christianity solely on this evidence when they speak to idolatrous Gentiles, as indeed it was absolutely necessary they should, since the idolatrous

Gentiles must have had it proved to them by these facts, or not at all: for very few of them had the books of the Old Testament in their hands, were at all acquainted with them, or had any opinion of them. And the way the apostles took to prove the truth of christianity to Gentiles as well as Jews, must be the proof on which it ought always to be rested: and that which they superadd to the Jews must therefore only be considered as an additional argument to another, by which christianity had been fully and unexceptionably proved before. Circumstantial evidence will corroborate positive evidence; though positive evidence should be first given, where it is to be had.

If it be said, that our Saviour appeals to prophecy as well as to John Baptist's testimony, the voice from heaven, and the miracles he wrought, and that we cannot rest the cause of christianity more safely than where he rested it; I answer, that our Saviour could not use any other proof during his life-time, because the apostles could not testify the great facts of his resurrection and ascension till they were facts, and he was gone to the Father; nor were they to witness them till the Spirit came on them to witness to the truth of their testimony. But our Saviour plainly foretold, that this was the testimony which would be
greater

greater than any that was given in his lifetime, and which would be effectual; when he says*, "That he" (the Comforter) "shall reprove the world of sin, righteousness, and judgement. Of sin, because they believe not on me" (of the truth of whose mission they will then have such undoubted proof); "of righteousness" (or of the righteousness and justice of my cause), "because I go to my Father" (and shall be exalted at his right-hand, when) "ye see me no more" (but shall not perish as a deceiver); "of judgement, because the prince of this world is judged;" or, because I shall destroy the power of the devil, and propagate my kingdom with wonderful success, by the power and efficacy of the Spirit.

When I lay all this together, I cannot but wish that the method which in itself appears alone capable of convincing the idolatrous Gentiles; which appears founded on the plainest facts, and the most fully attested, which our Saviour referred to; which the apostles constantly, and sometimes solely, used; and which would alone render men unpardonable, if they rejected it; should be the way used of addressing those who disbelieve, or pretend to disbelieve christianity now for want of evidence. When christianity is thus established,

* John xvi. 8.

the more clearly we can make ancient prophecy appear to have been accomplished in Jesus of Nazareth, the greater service we shall do to christianity; especially to confirm the belief of it in the minds of the learned and of the well-disposed. But I heartily wish, that if the other method be tried, and christianity be so built on prophecy as to allow that, if it can be built on it, it is well established; and if it cannot be built on it, it must be overturned; we may find, that instead of proving the truth of it to the vulgar, it does not leave them in some doubt about it; and that instead of forcing the unbelievers out of their fastnesses, it does not enable them to cover themselves the more from those attacks, that must otherwise soon make them appear desperate, or oblige them to yield. Such long deductions as must go to make out this from prophecy now, founded on a great deal of critical learning, does not seem likely to be taken in by the ignorant, or to leave no room for cavilling to men of learning, and disposed to doubt.

On the other hand, can any thing be built more on a rock, or become more visible to the most short-sighted, than christianity? If it be proved that Jesus of Nazareth wrought the miracles he did; that he was dead (which St. John, who was present, fully testi-

testifies^a); and that he rose again from the dead, according to his own prediction; that angels declared him to be risen accordingly; that he conversed forty days with his disciples after his resurrection; declared himself to John to be "him that was dead and is alive;" that he was seen by his apostles gradually mounting the air, till a cloud of glory took him out of their sight; that they received a message from angels, that he was gone up into heaven; and that, according to John Baptist's prediction before our Saviour's appearing publicly in the world, and our Saviour's frequent predictions before and after his resurrection, that he would send the Holy Ghost upon his apostles, who were his chosen witnesses, and who were ordered to stay at Jerusalem expecting it, and to begin to witness after they received it; that they then received it, and immediately began, and from that time continued, to witness his miracles, resurrection, and ascension, and to teach the scheme of the Christian religion; and that God bore witness to the truth of their testimony, and of the word which they taught, "with signs and wonders, and divers miracles, and gifts of the "Holy Ghost" (distributed in proportion), according to his own will, and in the man-

^a John xix. 34.

ner the scripture shews, and with the frequency, in those places, and for that tract of time, as we have proved: and Jesus must appear to the meanest understanding to be "the sent of God," and the apostles must likewise appear to be the ministers or "the sent of Christ," beyond all possibility of exception: he must then also be submitted to as the Teacher and the King of God's people; and all that the apostles, his ministers, have taught or commanded us from him, or from his Spirit, must be received with faith and obedience, though we could not shew one Old Testament prophecy to relate to him. This is the "power and demonstration of the Spirit," in which, St. Paul tells the Corinthians and Thessalonians^b, "the word came to them;" and is that by which it must yet force its way to those who either do not know or do not believe it.

To conclude: Thus was God, or the Son of God (after that he had been manifest in the flesh), "justified in the Spirit:" and thus, I believe, will wisdom be now justified of her children; since, besides all the other advantages which this evidence of christianity has been already said to have beyond others,

^a 1 Cor. ii. 4. 1 Thess. i. 5. ^c 1 Tim. i. 5.

it seems to have these likewise: That it appears from this Essay to be interwoven with the whole history of christianity from Matthew to the Revelation; that it enables us to explain many texts, which have hitherto occasioned great difficulty; and that upon trial it will be found to help us to solve several hard problems in the Christian religion, and to give the deists a fair answer to some objections which they bring against it, from its wanting some evidence, which they pretend they have reason to expect.

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